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(Continued from Page 174.)

Article IX. Contains an Extract of a Letter from John Strange, Esquire, His Majesty's Resident at Venice, to Sir John Pringle, Bart. P. R. S. : with a Letter to Mr. Strange from the Abbé Joseph Toaldo, Professor in the University of Padua, &c. giving an Account of the Tides in the Adriatic.

Art. X. A Letter from Mr. Peter Wargentin, F. R. S. Secretary to the Royal Academy of Sciences at Stockholm, to the Rev. Nevil Maskelyne, B. D. F. R. S. and Astronomer Royal; concerning the Difference of Longitude of the Royal Observatories at Paris and Greenwich, resulting from the Eclipses of Jupiter's first Satellite, observed during the last Ten Years : to which is added, a Comparative Table of the corresponding Observations of the First Satellite, made in the principal Observatories.

Art. XI. A Method of finding the Value of an infinite Series of decreasing Quantities of a certain Form, when it converges too slowly to be summed in the common Way by the mere Computation and Addition or Subtraction of some of its initial Terms. By Francis Maseres, Esquire, F. R. S. Curator Baron of the Exchequer.

The author of this article has before distinguished himself as a master of the Analytic Art. His use of the Negative sign in
VOL. VI. H h Algebra,

Algebra, and his Trigonometry, have been well received, and indeed highly esteemed, by persons acquainted with those Sciences. The present article is an ingenious contrivance to abbreviate the summation of series in particular cases, and we esteem it to be of considerable use in that respect.

He supposes a decreasing progression of numbers, and that these numbers shall be so related that they shall not only form a decreasing progression, but that their differences shall also form a decreasing progression, and that the differences of these differences shall form a decreasing progression; and the differences of these second differences, or the *third differences* of the original numbers shall also form a decreasing progression; and so on. And then taking x a quantity of any magnitude not greater than unity, he proceeds to find the value of this infinite series $a - bx + cx^2 - dx^3 + ex^4 - fx^5$ &c. where every even term is marked with the sign $-$, or is to be subtracted from that which immediately precedes it. He does this by converting it into a differential series in which all the terms after the first are marked with the sign $-$, or are to be subtracted from that term. So that putting D^1 , D^2 , D^3 , &c. for the first, second, third, &c. differences, the foregoing in-

finite series will be equal to $a - \frac{bx}{1+x} - \frac{D^1 x^2}{1+x^2} - \frac{D^2 x^3}{1+x^3}$

&c. which differential series will always converge with a considerable degree of swiftness, so that six or eight of its terms will give the value of the whole (and consequently of the original series to which it is equal) exact to several places of figures, even in the most difficult cases. He proceeds to give his investigation of the foregoing differential series, which is very ingenious, and discovers the author's great acuteness. After this he gives examples of the usefulness of the foregoing differential series in finding the values of infinite series whose terms decrease very slowly.

In computing the lengths of circular arcs by means of infinite series derived from their tangents, it is well known that if r be put for the radius of a circle, and t for the tangent of any arch in it that is not greater than 45° , the magnitude of the arch whose tangent is t will be expressed by the infinite series $t - \frac{t^3}{3r^2} + \frac{t^5}{5r^4} - \frac{t^7}{7r^6}$ &c. This series converges with great swiftness when the tangent is much less than the radius: but when the tangent is nearly equal to the radius, it converges very slowly; and when it is quite equal to the radius, or the arch equal 45° , the decrease of the terms is so slow, as to make the

the computation of it in the common way, by computing the value of its initial terms, absolutely impracticable. For Sir Isaac Newton has observed concerning this series in that extreme case (when then becomes $r - \frac{r}{3} + \frac{r}{5} - \frac{r}{7}$ &c.) and

another series that is almost as slow as this, that to exhibit its value exact to twenty decimal places of figures, there would be occasion for no less than five thousand millions of its terms, to compute which would take up above a thousand years. Now in this extreme case Mr. Maseres has shown that to bring out the numbers true to the third decimal place, 500 of the terms of the original series must be computed, and that the same degree of exactness will be attained by computing only eight terms of the differential series, to which he has reduced the original one.

But the best method, he says, of applying the differential series to the investigation of the value of one of these very slow serieses, is to compute a moderate number of the first terms of the slow series in the common way, and then apply the differential series to the computation of its remaining terms. He shews the advantage of this method of proceeding by applying it to the foregoing example in case of an arch of 45° , which by the help of eight terms only of his differential series is brought out $= r \times .785, 398, 165$, &c. which is true to the eighth place, the more exact value being $r \times .785, 398, 163$, &c. which degree of exactness could not have been attained by the mere computation of the original series, without computing fifty millions of its terms.

The author proceeds to give another example in computing of the series, which expresses the time of the descent of a pendulum through the arch of a circle: concluding his paper, as follows.

"I have endeavoured to find another differential series, similar to that above described, for the purpose of investigating the value of an infinite series of this form, to wit, $a + bx + cxx + dx^3 + ex^4 + fx^5 + ga^6 + bx^7 +$ &c. (in which all the terms are marked with the sign $+$, or are added to the first term a) when the co-efficients b, c, d, e, f, g, h , &c. decrease very slowly, and x is very nearly equal to 1, and the terms of the series decrease consequently so slowly as to make the summation of it in the common way, or by the mere computation and addition of its terms, almost impracticable; but my endeavours have not been attended with success. I may therefore, from my own experience, subscribe to the truth of what is asserted upon this subject by the very learned and ingenious Mr. James Stirling in his Treatise, intitled, *Summatio Serierum*, p. 17. to wit, that *Series quarum termini sunt per vias negativi et affirmativi, sunt magis tractabiles quam*

alteræ, ubi de Summatione agitur; though at first sight one would be apt to imagine the reverse of this proposition to be true."

Art. XII. is a Translation into Latin of a Passage in Ebn Younes; with some Remarks thereon: in a Letter from the Rev. George Costard, M. A. Vicar of Twickenham, to the Rev. Samuel Horsley, LL. D. Sec. R. S.

This passage relates to the observations and calculations of certain eclipses of the sun and moon in ancient times,

Art. XII. Observations on the Annual Evaporation at Liverpool in Lancashire; and on Evaporation considered as a Test of the Moisture or Dryness of the Atmosphere. By Dr. Dobson of Liverpool. Communicated by John Fothergill, M. D. F. R. S.

Art. XV. An Account of Persons who could not distinguish colours. By Mr. Joseph Huddart, in a Letter to the Rev. Joseph Priestley, LL. D. F. R. S.

This account of a peculiarity of vision in three brothers, is singular and curious. The person, from whom it was taken, lived at Maryport in Cumberland.

"His name, says the writer, was HARRIS, by trade a shoe-maker. I had often heard from others that he could discern the form and magnitude of all objects very distinctly, but could not distinguish colours. This report having excited my curiosity, I conversed with him frequently on the subject. The account he gave was this: That he had reason to believe other persons saw something in objects which he could not see; that their language seemed to mark qualities with confidence and precision, which he could only guess at with hesitation, and frequently with error. His first suspicion of this arose when he was about four years old. Having by accident found in the street a child's stocking, he carried it to a neighbouring house to inquire for the owner: he observed the people called it a *red* stocking, though he did not understand why they gave it that denomination, as he himself thought it completely described by being called a *stocking*. The circumstance, however, remained in his memory, and together with subsequent observations led him to the knowledge of his defect. As the idea of colours is among the first that enters the mind, it may perhaps seem extraordinary that he did not observe his want of it still earlier. This, however, may in some measure be accounted for from the circumstance of his family being quakers, among whom a general uniformity of colours is known to prevail.

"He observed also that, when young, other children could discern cherries on a tree by some pretended difference of colour, though he could only distinguish them from the leaves by their difference of size and shape. He observed also, that by means of this difference of colour they could see the cherries at a greater distance than he could, though he could see other objects at as great a distance as they; that is, where the sight was not assisted by the colour. Large objects he could see as well as other persons; and even the smaller ones if they were

were not not enveloped in other things, as in the case of cherries among the leaves.

I believe he could never do more than guess the name of any colour; yet he could distinguish white from black, or black from any light or bright colour. Dove or straw-colour he called white, and different colours he frequently called by the same name: yet he could discern a difference between them when placed together. In general, colours of an equal degree of brightness, however they might otherwise differ, he frequently confounded together. Yet a striped ribbon he could distinguish from a plain one; but he could not tell what the colours were with any tolerable exactness. Dark colours in general he often mistook for black, but never imagined white to be a dark colour, nor a dark to be a white colour.

He was an intelligent man, and very desirous of understanding the nature of light and colours; for which end he had attended a course of lectures in natural philosophy.

He had two brothers in the same circumstances as to sight; and two other brothers and sisters who, as well as their parents, had nothing of this defect.

One of the first mentioned brothers, who is now living, is master of a trading vessel belonging to Mary-port. I met with him in December 1776, at Dublin, and took the opportunity of conversing with him. I wished to try his capacity to distinguish the colours in a prism, but not having one by me, I asked him. Whether he had ever seen a rain-bow? He replied, He had often, and could distinguish the different colours: meaning only, that it was composed of different colours, for he could not tell what they were.

I then procured and shewed him a piece of ribbon: he immediately, without any difficulty, pronounced it a striped and not a plain ribbon. He then attempted to name the different stripes: the several stripes of white he uniformly, and without hesitation, called white: the four black stripes he was deceived in, for three of them he thought brown, though they were exactly of the same shade with the other, which he properly called black. He spoke, however, with diffidence as to all those stripes; and it must be owned, the black was not very distinct: the light green he called yellow; but he was not very positive: he said, "I think this is what you call yellow." The middle stripe, which had a slight tinge of red, he called a sort of blue. But he was most of all deceived by the orange colour; of this he spoke very confidently, saying, "This is the colour of grass; this is green." I also shewed him a great variety of ribbons, the colour of which he sometimes named rightly, and sometimes as differently as possible from the true colours.

I asked him, Whether he imagined it possible for all the various colours he saw, to be mere difference of light and shade; whether he thought they could be various degrees between white and black; and that all colours could be composed of these two mixtures only? With some hesitation he replied, No, he did imagine there was some other difference.

Art. XV. A new Theory of the Rotatory Motion of Bodies affected by Forces disturbing such Motion. By Mr. John Landen, F. R. S.

This is a new, and very ingenious Theory; but we cannot pretend to give our Readers any adequate idea thereof, without the diagrams, or by any extracts. We shall therefore content ourselves with recommending it to the careful perusal of all able Mathematicians. The Author stands in no need of our commendations. He has long ago so distinguished himself as to rank with the Eulers and Bernoullis, &c. of the Age.

Art. XVI. Directions for making the best Composition for the Metals of reflecting Telescopes; together with a Description of the Process for grinding, polishing, and giving the great Speculum the true parabolic Curve. By Mr. John Mudge; communicated by Alexander Aubert, Esq. F. R. S.

This paper contains a most excellent practical treatise, on the construction of reflecting telescopes; well worth the attentive perusal of ingenious artists.

The remaining articles are

Art. XVII. Extract of a Register of the Barometer, Thermometer, and Rain, at Lyndon, in Rutland, 1776. By Thomas Barker, Esquire. Communicated by Sir John Pringle, Bart. P. R. S.

Art. XVIII. Extract of a Meteorological Journal for the Year 1776, kept at Bristol, by Samuel Farr, M. D.

Art. XIX. Meteorological Journal kept at the House of the Royal Society, by Order of the President and Council.

We take leave of this publication, by recommending to the editor a greater attention to the numbering of the articles; which, in this, as in some preceding parts, is very incorrect: neither agreeing with their order of succession, nor with the table of contents.

A Tract on the Law of Nature, and Principles of Action in Man.
By Granville Sharp. 8vo. 4s. White.

From the exordium, of this elaborate and multifarious tract, we were led to conceive the reputable author intended to consider the Law of Nature in a political light, and apply his observations on the subject to present times and circumstances.

"I have neither leisure nor abilities, says he, to undertake a regular definition of the Law of Nature, with all the doctrines usually ranked

ranked under that head: and indeed, if I had both leisure and abilities, I should want inclination; because such a work would unavoidably become voluminous, on account of the variety of authors necessary to be mentioned, who have treated the subject with different views: and as all science is vain, which is not reduced to practice, so the more voluminous any subject is rendered, the less it can be useful, on account of the increased difficulty of communicating it to the generality of readers. I have therefore confined my tract to such general remarks on the subject, as are most necessary for the observation of my countrymen at large, with respect (more particularly) to one point, viz, the *Illegality* of reducing or subjecting mankind to *involuntary servitude*, either under political or private dominion: as all pretensions to an *unlimited authority* of any man or men over others, are contrary to *Natural Equity* and the *Laws of God*, as well as baneful to mankind in general; which effect is unhappily demonstrated by the numberless instances of *unnatural* oppression now prevailing to the destruction of mankind, in almost every part of the world.

"The *Law of Nature*, continues he, has been variously represented; but all the best writers, both ancient and modern, agree in adopting that maxim of the Civil Institutes, which declares *involuntary servitude*, or *slavery*, to be "*contrary to the Law of Nature*: this rule is commonly understood as applicable only to *domestic slavery*; but it is equally true when applied to *political oppression*, or the exercise of an *unlimited dominion* over a whole nation. Some few authors indeed have been too unreasonable, as to assert that "*there is no such thing as natural Law*;" but they are properly censured by the learned Baron Putendorf, in his "*Law of Nature and Nations*." Book 2. Chap. 3.

He particularly mentions the argument of Carniades as contradicted by Lactantius to the following effect.

"That men first instituted Laws to secure and promote their own advantage, &c. but that there was no such thing as *Natural Law* in the world," &c. p. 104.

"Such doctrine is certainly convenient for Tyrants and Slaveholders of every degree, who must otherwise remain without excuse, whenever "*the Law of Nature*," and the *Common Rights of Humanity*," are urged against them: it is therefore necessary for them, either to misrepresent the *Law of Nature* (as the Reverend Mr. Thompson * has done), or else (like Carniades) utterly to deny its existence. This latter method has been also adopted by some modern advocates for *Slavery*, who, in private discourse on this subject, have declared, that they esteem "*the Law of Nature*" to be no other than their *natural propensity* to pursue their own heart's desire of profit or pleasure: and this they call "*natural Liberty*;" though it certainly is the most *unnatural Tyranny*: for when the immutable necessity of *reciprocal consideration* is forgot, or set aside, there can be no safety among men, and consequently no *natural Liberty*: we must, therefore, submit ourselves to be the *servants of law*, in order to be truly *free*; according to the

* Author of a defence of the African Slave Trade, to which our author made a public reply.

excellent observation of Cicero, "*Legum denique idcirco omnes Servi sumus, ut liberi esse possimus.*"

From this preface, we say, we were at first induced to expect a dissertation purely *political* on the *Law of Nature*; as, from the immediately succeeding paragraphs, we were taught to expect an investigation *moral* and *philosophical* on the *principles of action* in man.

"We may learn, says Mr. Sharp, from the histories of all nations, that Lust, Avarice, Pride, Revenge, Love of Power, Jealousy, &c. are *Principles of Action*, which unavoidably produce *oppression* and *wrongs*, to the destruction of the human species, in all places where *will* and *pleasure* (whether in political or private dominion) are *supreme*; or whenever *Self-Love* and *Private Interest* become entirely predominant among men. That *Self-love* is predominant with the *generality of mankind* is but too apparent; yet we are not, therefore, obliged to admit that "*Self-love*" is "*the universal principle of action*;" though an eminent and learned *law-writer* has (with very good intentions, as his argument proves) thought proper to give it that title.

"*Honesty* (indeed) is *the best policy*," even for a *selfish man* to pursue; and, it is certain, that the solid attainments of virtue and justice afford a real and substantial satisfaction, which in the end, most amply fulfils the purposes of *Self-love*.

"But though *Virtue* and *Honesty* are thus favourable to *Self-love* in their *natural effects*, yet this, by no means, proves that *Self-love* is the *motive* of all *virtuous* and *honest* men; or that it is the *universal principle of action*:" for, if that were really the case, many of the most amiable virtues must be esteemed mere empty names. There could be no true Generosity or Benevolence; no Disinterested Goodness of heart; no sincere *Natural Affection* between parents and their children, husbands and their wives, brethren, friends, &c. whereas history affords many undoubted instances of *Self-love* being lost in the *superior actions*, *natural to generous minds*, in all these different degrees of connection; but it is needless to recite them, since, even in the brute creation there are *natural affections* superior to *Self-love*.

"The common hen is so inflamed with *Natural Affection*, and anxious care for her tender brood, that she seems to have as little sense of *Self-love* in time of danger, as of her own weakness; for she will boldly fly in the face of every invader (except man) however superior in size or strength to herself.

"The timorous cow, it is said, will attack the fiercest tiger, when her calf is by her side. Many instances of very extraordinary *Affection* in dogs to their masters have been well attested. Those faithful animals have sometimes been known to lose all sense of danger to themselves in the necessary defence of their owners. And the very swine discover such a *Natural Affection* and real sympathy for their brethren of the sty, whenever they hear their cries of distress, that their example ought to shame the depraved part of mankind (imperial tyrants and royal robbers, who extend their dominion by breach of faith, unlawful invasion, murder and rapine, as also those petty tyrants and destroyers of mankind the African traders, and American slave-

slaveholders) left the *affectionate brute*, notwithstanding his *sensuality*, should seem, on comparison, a more *generous*, and therefore a more *noble animal* than that *Man*, who stifles all *Natural Affection*, Fellow-feeling, and Charity to *his kind*, merely for the sake of acquiring power, or worldly profit to himself; and surely a time will come, when all such offenders against the *Law of Nature* (who prefer the wages of unrighteousness to the *natural dictates of Humanity and Conscience*) will have reason to esteem the lot of the most contemptible *brute* infinitely more eligible than their own!"

All this has the appearance of a design to discuss the points in question, in the modes of philosophy and morality. This, however, was, by no means, the writer's intent; as appears from the changing of this ground at once, and pursuing his tract in a manner altogether theological and religious.

"As it appears, proceeds he, that *Self-love* is not the *universal Principle of Action* even in *brutes*, much less ought it to be esteemed so in *mankind*, because the *human soul* (besides the *Natural Affection* which men ought to have in common with other creatures) is endowed with a much more noble principle, or motive to good actions, I mean *Reason*, or that "*Knowledge of good and evil*," which we inherit from our first parents, and which they *unlawfully* took upon themselves, at the instigation of their *spiritual enemy*, that they might thereby be rendered *accountable for all their actions*, and, through *Knowledge*, become guilty before God!

"The history of that fatal transaction demands our most careful consideration, since all mankind are particularly affected by it! And surely the principles of *our own Nature* are subjects of enquiry infinitely more important to us, than all the other branches of *natural Philosophy*; and yet perhaps they are less examined by men of science, and consequently are less understood, than any other! But in vain is the most accurate knowledge of plants, drugs, fossils, and minerals; or of the exact revolutions of the heavenly bodies, and of the nature and properties of all the elements, &c. if the philosopher is *unacquainted with himself*, and the properties and state of his own soul, which is too soon the case! Knowledge, in all the former particulars, is indeed honourable and praise-worthy, but, in the latter, it is indispensable; for when men, through ignorance of the *compound Nature* of man, slight the common means, which God has revealed, to guard their minds against *intellectual deceptions*, they are sure to be perverted in *their principles*, to the imminent danger both of body and soul! Such an one; probably, thinks himself *too judicious* a critic to admit the Mosaic account of the subject now before us, viz. the *Fall of Man*; at least in the *literal* sense of the text: so that the doctrines, which I propose to collect from it, will have very little weight; I fear, with men of that stamp. Nevertheless, as there are many doctrines in other parts of Scripture, which corroborate the *literal* meaning of that relation, and as there are also several circumstances discoverable in the *Nature of Man*, which cannot otherwise be reasonably accounted for, I must beg my readers to excuse me, even if they think me too prolix in my examination of that part of the sa-

cred history, which I conceive to be absolutely necessary for the obtaining a true practical idea of the *Law of Nature* and the *Principles of Action in Man*."

Such is Mr. Sharp's exposition of the general plan and design of his tract; on which we must observe that, as every author has an undoubted right to treat his subject in his own way, so it would be impertinent in the critic to scrutinize it in any other. At the same time it would be as unseasonable in the reader to expect more from a writer than he engages for, or any thing different from what he professedly undertakes. Advocates, as we are, therefore, for keeping *Natural Philosophy* and *Divine Revelation* apart, we shall not take upon us to enquire, into the propriety of making the Law of Nature and the principles of moral action, the objects of *theological* and *religious* disquisition. Taking such propriety for granted on the present occasion, we shall of course proceed to shew in what manner our learned author hath acquitted himself of his task.

Agreeable to his declaration of founding his argument on the Mosaic History, he states the command of God to our first parents in paradise, viz. the prohibition to taste the fruit of the tree of knowledge, as the *first and only penal law*, the breach of which involved all mankind in guilt, and subjected them to the penalties of *labour, pain and mortality*.

"Perhaps, says this writer, the haughty philosopher will now be ready to arraign the justice of the divine decree, which involved the innocent progeny (that is, innocent with respect to this particular crime) in the punishment of their *guilty parents*; but if he will patiently follow me through this examination of *Human Nature*, he will, perhaps, be able to form a better idea of the *Nature of original Sin*, and of the cause of its being intailed (or rather the effects of its being intailed) on all the descendants of Adam. For the immediate effect of that *original Sin* of our first parents, was the acquisition of an *additional faculty* (even of a divine attribute) to the *Nature of Man*, which of course descends from these original stocks by *natural inheritance* to all their progeny, and thereby inevitably involves them all in the same condemnation; the manner of which shall be more particularly explained hereafter. This very ancient example of punishment for a *contempt of God's word* (the direful effects of which, *labour, pain, and mortality*, are ever before us) should teach mankind the extreme danger of paying attention to any doctrines and interpretations of Law or Religion, that have the least tendency to oppose or contradict the literal or most obvious meaning of God's word; for the efforts of our *Spiritual Enemy* are never more baneful, than when he is pleased to assume the office of a commentator on the Laws of God; in which character he is frequently discoverable; for though he does not now present himself *outwardly or apparently*, as at first, in the assumed shape of a serpent, yet the venom

of his doctrines is too often sufficiently distinguishable, both in the writings and discourses of men! And it is remarkable, that his first attempt against mankind should be in the capacity of a *critick* on the *Divine Law*!"

The influence of *spiritual enemies* our author assumes as a distinct principle of action in man: who, by the *fall*, is reduced, from his original state of nature, and ignorance to an unnatural state of knowledge and art. His principles of action in this state are represented to be first *conscience*, an universal instance implanted in the heart of every man, necessarily implying a natural knowledge of Good and Evil; a *divine faculty*, says he, whereby men, who have not the law are a law unto themselves.

"This I apprehend to be, properly, *THE LAW OF NATURE*" in MAN, *the Law written in our hearts*, or the *Conscience*, which bears witness with us, as the Apostle declares in the following verse:—Our "thoughts the mean while *accusing*, or else *excusing* us;"—for there are few men so bad, as not to have been, at some time or other, sensible of remorse, through the accusation above-mentioned of *their thoughts*, or *Conscience*. For what are these *thoughts* which *accuse* and *excuse*, but *Conscience* itself; that is, the very same *Principle*, only differently expressed by the Apostle, for the sake of explanation? And again, this *Conscience*, which *bears witness*, is not a *different*, or *distinct Principle* from "*the Knowledge of Good and Evil*," but only another name or mode of expressing the *same Principle*; or if it be so defined by some writers, as to appear in any degree *different* or *distinct* from the latter, it cannot, at most, be otherwise esteemed than as a *different effect* of that same *Divine Knowledge*: and the like may be said of *Sindereſis* (*συνείδησις*) as well of "*the Law of Reason*;" both of which some authors have treated as *distinct Principles* from *Conscience*, notwithstanding that all these separate heads, *Sindereſis*, *Reason*, and *Conscience*, are necessarily resolved into one single principle or foundation, viz. *the Knowledge of Good and Evil*," to which the enquirer is naturally led, in attempting to define them; for indeed this same identical *Principle* or *Power* is equally attributed to them all. "*Sindereſis*" (says the author of Doct. et Student) "is a *natural Power* of the soul, *set in the high*—*est part* thereof, *moving and stirring it to Good, and abhorring Evil*." What is *Sindereſis* therefore, when thus explained, but the natural *Knowledge* in Man to *reject the Evil, and chuse the Good*? *REASON* is also explained by this celebrated author to the same effect:—"After (or according to) the Doctors—*Reason* (says he) is the power of the Soul that *discerneth between Good and Evil, and between Good and BETTER*, comparing the one with the other: the which also sheweth virtues, loveth Good, and flieth VICES."

We shall not enter, for the reasons before given, into any controversy about our author's assumption of this principle of *Sindereſis*, &c. That may be good *divinity* which is but indifferent *philosophy*; and yet certain modern philosophers have assumed a similar principle of action in a *moral instinct*, on

which they have argued with shrewdness and plausibility. In establishing the knowledge of Good and Evil as an universal principle of action, natural to mankind, Mr. Sharp takes upon him to correct the celebrated Commentator on the Laws of England.

"A modern, though very learned and respectable, law-commentator, has referred us to a different Principle, as "*a Rule of Obedience*," which is very liable to be misunderstood: he informs us in page 41, vol. 1. that the Creator "has graciously reduced the Rule of Obedience to this *one paternal Precept*,—*That Man should pursue his own Happiness*." "This" (says he) "is the foundation of what we call Ethics, or natural Law." Yet, in justice to the worthy author, it must be allowed, that the Happiness, which he speaks of, is not *selfish, partial, or sensual Happiness* (for that would be a very improper subject for a "*paternal Precept*") but "*real Happiness*," and, "*substantial Happiness*," as he further expresses himself in the same page; and no Happiness can be "*real*," or "*substantial*," which is not lasting; so that it is plain this eminent writer means that *lasting* and "*substantial Happiness*" alone, which arises Obedience to the will of God: for the Knowledge of which he refers us, at the same time, to the Holy Scriptures.

Yet even such "*substantial Happiness*" can only be called an *effect*, of which a conscientious Obedience to the will of God is *one of the causes*; but the *primary cause, or motive* to that Obedience in *good Men*, is still different from both; and yet none of them can be the *proper foundation* of Ethics, or natural Law.

"The learned author has himself assigned a more probable foundation in the preceding page, to which perhaps he might mean to refer by the pronominal adjective "*This*" in the sentence which immediately follows his "*one paternal Precept*," viz. "*This is the foundation of what we call Ethics, or natural Law*" for he observes in p. 40. that, "CONSIDERING the Creator only as a Being of infinite Power, he was able unquestionably to have prescribed whatever Laws he pleased to his creature Man, however unjust or severe. But as he is also a Being of infinite Wisdom, he has laid down only such Laws as were *founded in those relations of Justice* that existed in the nature of things, antecedent to any positive Precept."—THOSE RELATIONS OF JUSTICE," then, on which the *other Laws are founded*, are properly THE FOUNDATION. And "these" (the learned writer himself tells us in the following sentence) "*are the eternal, immutable Laws of GOOD and EVIL, to which the Creator himself, in all his dispensations, conforms; and which he has enabled Human Reason to discover, so far as they are necessary for the conduct of human actions.*" Thus THE FOUNDATION is clearly laid down, and there is no occasion to assign any other *Motive of Obedience* to the several Laws on *this Foundation*, than what is mentioned in the same sentence, viz. *Human Reason*, by which men are enabled to discover "*these eternal and immutable Laws of Good and Evil.*" For the Knowledge of what is *Good*, or what is *Evil*, is surely a sufficient Motive for *choosing* the one, and *rejecting* the other;

other; because *Good*, when known, is as truly amiable in itself, as *Evil* is detestable and frightful; so that the former most naturally engages our preference, without any other Motive than this *natural Knowledge* of their respective qualities.

Sinister Motives do, nevertheless, too frequently prevail, through the extreme frailty of *Human Nature*, which engages the greater part of mankind in the pursuit of temporal Interest, or partial and sensual Happiness!

So that, if the learned commentator had mentioned *Self-love*, as the *general*, instead of the "*universal Principle of Action*," I should not have thought myself obliged to have taken particular notice of that part of his work.

Our Author proceeds to assign the reasons why *Self-Love* cannot be admitted as an universal principle of action.

"In the first place, says he, because the most worthy actions, as I have already observed, are frequently occasioned by a more generous motive than *Self-love*.

Secondly, Because *bad* men are sometimes prompted to *good* actions, through the influence of their own *natural Knowledge of Good and Evil*, when the occasion happens not to interfere with their particular views of private Interest, or their predominant Passions: for, if this was not the case, it is obvious (considering the great multitude of *selfish* men in comparison of the *just*) that society could not exist.

"And, thirdly, Because *bad* actions, which most abound, manifestly tend, even in the opinion of the offenders themselves, to defeat the most essential purposes of *Self-love*; for the most hardened sinners are conscious, through their innate *Knowledge of Good and Evil*, that their unlawful temporary gratifications tend to deprive them of their "*real*" and "*substantial* happiness," viz. *Eternal Salvation*; for if they had not this *Consciousness of Evil*, there could be no such thing as presumptuous sin.

"*Self-love*, however, under proper restrictions, is certainly a main branch of the *Law of Nature*; and, though it cannot be admitted as the "*universal Principle of Action*," is nevertheless an *universal Principle*; but it cannot be admitted as a "*Rule of Obedience*," because there are many occasions when it ought to be superseded by more noble Motives to *Action*.

"The *Knowledge of Good and Evil* is also an *universal Principle in Man*; though it is still much farther from being "*the universal Principle of Action*" than *Self-love*;" and indeed my present attempt is not to prove *what* is the "*universal Principle of Action*," but only *what it ought to be*, as I before remarked; being convinced, that "*the one paternal Precept*" laid down by the learned Law Commentator (though certainly with good intentions, and probably with good authority from other Law Writers) as the "*Rule of Obedience*," (viz. "that we *should pursue our own Happiness*") is very defective; because the very *Rule* itself requires a multitude of other *Rules* to restrain it within due bounds, and curb the *Self-love* of individuals for the benefit of society."

It is with good reason and very venerable authority, this writer goes on to confirm and illustrate what he has advanced, concluding this part of his argument, as follows.

"ALL THE LAW IS FULFILLED IN ONE WORD;"—for "*the Creator*"—"has graciously reduced the Rule of Obedience to this one paternal Precept" nct,—that *Man should pursue his own Happiness*;"—but)—EVEN IN THIS THOU SHALT LOVE THY NEIGHBOUR AS "THYSELF;" so that no other "*paternal Precept*" can possibly be received as a *general Rule of Obedience* for all occasions except this alone; which must, therefore, be acknowledged as *the fundamental Rule*, both of *Natural and Revealed Law*. Concerning this Golden Rule of Action, I have wrote a separate Tract under the title of *the Law of Liberty, or Royal Law*, to which I must beg leave to refer my readers for further remarks on that head."

In proceeding to divulge the principles of action, Mr. Sharp touches a little philosophically on the animal and social affections; the influence of these, however, he appears to think considerably inferior to that of the spiritual enemies and deceivers of Mankind. On this head he quotes the following passage from the Evangelical discourses of the worthy and ingenious Mr. John Payne.

"THE DEVIL is not merely a name, which those who would sap the foundations of religion pretend religion has contrived to frighten timorous minds; nor is danger then only to be apprehended from him, when he is supposed to assume a bodily form: it is superstitious weakness to be afraid of him only when imbodied, and to neglect the secret and unseen influence, which his continual converse with us, as an unimbodied spirit, may have upon us. He and his angels are not yet *cast into outer darkness*, tho' it be prepared for them; the mouth of the bottomless pit is not yet closed over them: they fell from GOD, not so much by a local descent, as by mental apostasy and dissimilitude; and they have still this visible world, once the seat of their happiness and glory, to range in: they are, therefore, stiled by the Apostle *spiritual wickedness in high places*; and their leader is called, *The God of this World, The Prince of Darkness, The Prince of the power of the Air*. Uncloathed and unimbodied spirits may converse with us by secret il-lapses, without our perception of the medium through which they act: even *the wind bloweth where it listeth, and we hear the sound thereof; but cannot tell whence it cometh, nor whither it goeth*. As there are Divine Illuminations communicated to the soul by THE GOOD SPIRIT OF TRUTH, so there are impure suggestions to the fancy made by The Evil Spirit of Darkness; and a watchful observer of his own heart, must have heard the frequent whispers both of The Voice of Wisdom and The Voice of Folly: he, from whose eyes a Heaven-born Faith in CHRIST has removed the scales of corruption, may easily discern The Calm Irradiations of Divine Light leading him to holiness and peace, and the foul and disturbed fires of Satan betraying him into sin and misery.

"But tho' our Enemy be invisible, and, on that account, more able to execute his malignant designs against us; yet let us not so dread his

his power, as to decline the contest. While our minds are constantly turned to *That Light, which lighteth every man that cometh into the world*; while we desire it, and depend upon it, as The Light of Life; we shall always be able to know and to guard against the stratagems of the Apostate Spirit, whether he appears in his own naked deformity, or cloaths himself like an *Angel of Light*. A forced imitation will always fall short of the archetype: and tho' sin and falsehood may put on the mantle of Holiness and Truth; yet he, that is inwardly acquainted with *The Truth as it is in Jesus*, and ingenuously loves and pursues it, will be able to detect the imposture, and through the veil behold the blackness and malignity of the enemies to his peace."

To the same purpose, he quotes a long extract from his grandfather, Archbishop Sharp's Sermons. Our author is, indeed, not only a strenuous advocate for the personal existence of the devil and his angels, but maintains as positively the existence of a material Hell, in conformity to the literal text of the Scriptures.

"The place of torment, or Hell, after the day of Judgment, must necessarily signify a *real Place* of material Fire, because *all Men* are to rise again with their *Bodies*, and consequently will be capable of *bodily* punishment; for it is not the *Soul alone*, but the *whole body* of the unrepenting Sinner, that will be "*cast into Hell*;" and as *Human Bodies* after the Resurrection will be *incorruptible*, or *everlasting*, so, of course, they will be capable of *everlasting bodily* punishment in the fire that *never shall be quenched*: where THEIR WORM DIETH NOT, and the Fire is not quenched. (Mark ix. 45. 46.) and this Fire (which must be a material Fire, as *Bodies* are to be punished in it) is the *very same* Fire that is prepared for the Devil and his Angels, and consequently we may be assured, that the latter, though *Spirits*, will also be rendered as capable, as the Human Bodies, of feeling the perpetual torment of that Fire. And lastly, it is not improbable, that even this *Terrestrial Globe*, on which the worldly-minded seem to place their whole desire and happiness, may hereafter become the very Hell, or place of future punishment both for wicked Men and Devils, since it has so long been the seat both of *Human* and *Diabolical* wickedness; for Moses seems to intimate, in his prophetic song, that there is a *worldly Hell*—"a Fire is kindled in mine anger, and shall burn UNTO THE LOWEST HELL." (הַהֵיכָל עַשׂוֹר) "and shall consume the earth, with her increase," "and set on fire the foundation of the mountains." (Deut. xxvii. 22.) Commentators generally remark indeed, that HELL is mentioned here only as a *Type* or *Metaphor* of the most extreme temporal misery, or sufferings in this life, agreeable to the tenor of the subject carried on in the following verses, yet the having recourse to such a *Metaphor* certainly implies a real idea of Hell, and of the future destruction of the world by Fire; for otherwise the recital of these circumstances, even as *Metaphors* or *Types*, would be useless and unintelligible. It may be objected, indeed, that the present world will be consumed, or agreeable to the literal expression of the Hebrew in this text) EAT by the Fire; which is also foretold by the Apostle Peter—that "*the earth*"

also, and the works that are therein, shall be burnt up." (2 Pet. iii. 10) So that the *Earthly Fire* must, at length, *cease* for want of materials, if all *earthly things* are to "be burnt up," and to "pass away" in fire and smoke! Whereas the "*Fire prepared for the Devil and his Angels,*" is expressly declared to be an *everlasting Fire*. (Matth. xxv. 41.) Yet these last considerations will afford no just objection to what I have before suggested, because the Almighty can surely render the *Fire perpetual*, by a continual accession of new materials, as the old are consumed (or by a variety of other means, which, like most other operations of Providence, are infinitely above human comprehension) agreeable to the intimation of the Prophet Isaiah, though the same is also given as a *Metaphor* of extreme temporal sufferings—viz. "*and the STREAMS thereof shall be turned into PITCH, and the DUST thereof into BRIMSTONE, and the LAND therefore shall become BURNING PITCH. It shall not be quenched night nor day; the smoke thereof shall go up for ever,*" &c. Isaiah xxxiv. 9, 10."

The critical reader need not be informed, that on these topics our author advances little that is new. His remarks on the late observations, of an ingenious writer, on the gospel demoniacs, may excite their curiosity. But for an account of these, with some others equally worthy notice, we must refer our readers to a future Review.

S.

Mentor's Letters. Addressed to Youth. 8vo. 1s. Cruttwell, Bath—Dilly, London.

For these letters, the public, if we are rightly informed, is indebted to the pen of the respectable and ingenious Mr. Rack, editor of *Calpippina's Letters*, and author of a poetical miscellany of moral and entertaining pieces. As an apology for the present publication, is modestly given the following preface.

"The substance of the following Letters was written about four years ago, and designed by the Author for a few of his select young friends:—But having repeatedly been advised to lay them before the public at large, by some who thought they might prove useful, he now respectfully submits them to the candid and serious of every denomination.

"It is however not improbable, that some of his readers may think these Letters written in a stile too serious for those to whom they are addressed; but let it be considered, that the subject is professedly of a serious nature.—To treat the great business and conduct of human life, in a *light airy stile*, would be injurious to its dignity, and unbecoming its Author."

We shall not controvert our author's opinion in the last-mentioned circumstance; although many judicious writers have thought

thought it necessary, in addressing youth, to enliven most subjects, however serious, with a proper gaiety of stile. *Ridentem dicere verum quid vetat?* And yet, as every man has his own method, he is at liberty doubtless to make a virtue of necessity, by pleading the best excuse for it, as if it were of voluntary adoption. Perhaps Mr. Rack could not, without departing from the usual mode of exerting his talents, have given the topics, treated of in these letters, a more lively turn.—Be this as it may; the matter at least is by no means exceptionable, nor is the manner at all ill-adapted to readers of a solid and serious disposition. We shall select, as a specimen, part of the last letter on the subject of religion, and the propriety of attending divine worship in public; a practice too much neglected in the present days of diversion and dissipation.

“From what I have already said, and the serious import of these letters, it may perhaps be expected, that something should be added more particularly relating to the great duties of Religion, and the different modes of worship that obtain in the christian world: but as it is not my intention to controvert any particular points of faith, or to arraign the principles or practice of any distinct societies, I shall only add a few general observations thereon, which I hope may be of some service to all my readers, without giving just cause of offence to any.

“Religion has too generally been supposed to consist in an assent to certain Articles of Faith deemed Orthodox, and in the performance of certain external rites and ceremonies, which men have been taught to believe would intitle them to God's favour, and his glorious promises in the Gospel Covenant. But I think both Reason and Scripture will justify me, in defining Religion to be “a conformity in heart, affection, and action, to the will of God, as manifested in the Sacred Scriptures, and revealed in the conscience or mind of man.” Every thing short of this is defective.

“By relying on the bare belief of articles of Faith, or resting in the performance of external rites, men have taken the shell for the substance,—overlooked the essential part of Religion, and clogged it with much alloy, foreign to its nature, and injurious to its intrinsic excellence. They have been contenting themselves with exterior rites and observances—with the assent of the lip and of the tongue, to the great truths of the Gospel, without seeking to have their hearts so rectified and changed by its purifying influence, as to produce that rectitude of life and manners, which is the genuine fruit of the Spirit, and renders men acceptable to God.

“The Apostle, in his description of Religion, has represented it very differently from the Creed-makers and System-mongers of later ages. “Pure Religion, and undefiled, before God and the Father, is this, to visit the fatherless and widow in their affliction, and to keep yourselves unspotted in the world.”

“The Prophet Micah also, after having shewn the insufficiency of external ceremonies and observances, even under the legal dispensation, proceeds to set forth the true nature of that Religion which is most acceptable

ceptable to God: "He hath shewed thee, O man, what is good; and
 "what doth the Lord thy God require of thee, but to do justice, love
 "mercy, and walk humbly with thy God? Shall I count them pure
 "with the wicked balance, and the bag of deceitful weights?"

"These are short, but comprehensive precepts: they contain a prohibition of all vice, and enforce the steady observance of those duties, social, moral, and religious, which are universally obligatory on us from our station, and the various relations we stand in to other beings, and to God, our Creator and Judge.

"Whosoever practises these duties under an humble sense of love to God, and in obedience to his commands, is a real Christian, let the name of his Religion be what it may. The God and Father of the Spirits of all flesh, will not reject any merely because they may not have clear ideas of abstruse and speculative points of divinity, but regard men in proportion to the integrity of their hearts, and the uprightness of their actions. It is not the religion we profess, but our conformity of will, affection, and conduct to the divine principle of unchangeable truth and righteousness, that will intitle us to the favour of God here, and final acceptance with him when time shall be no more. Names and distinctions may procure the regard or censure of short-sighted mortals, but will not avail us in that awful discriminating period whereunto we are hastening.

"The pious Mr. Hartley justly observes, that "he who is made
 "perfect in the love of God and his neighbour, is got beyond all distinctions, and to the end of every church under Heaven." I freely concur with him in this sentiment; for it breathes forth that universal charity which is the most excellent of all christian graces; and this charity I would gladly inculcate in the minds of all my readers, as the best disposition in which they can approach the Divine Majesty, in the solemn exercise of religious duties.

"If you are not dissatisfied in any material point, with the principles of that particular society wherein you have been educated, seek not to change them. A portion of error may, perhaps, be blended with truth in all the different systems of religion professed in Christendom: for we must not pronounce any of them free from imperfection. Be rather diligent in practical duties, than too curious in speculative niceties, which are not essential to present or future happiness; copy after every thing useful and excellent, in the various societies amongst us; and avoid whatever you cannot, after mature consideration, approve.

"Reject with horror every sentiment that tends to eclipse the lustre of God's perfection,—that represents him as an arbitrary, capricious, and changeable being,—that ascribes to him parts, passions, or imperfections,—that represents him as being partial to any of his creatures,—or that limits the universality of his grace and love to mankind. Every sentiment of this kind is highly irrational, and degrades his awful character, while it spreads a shade over the lustre of his glorious attributes.

"The less of bigotry, priestcraft, and superstition, and the more of christian charity and benevolence that appear in any system of religion, the more excellent it is in its nature, and useful to mankind. Let not, therefore, a difference in opinion respecting modes of worship,

occasion you to ridicule, censure, or persecute in the least degree, any other religious society: for, supposing such to be wrong, you will not be accountable for their errors; and to persecute or ridicule them, is wickedness.

"There is nothing more inconsistent with reason or christianity, than persecution. Were it lawful for one party to exercise this disposition, it would be so for all—and were all to practise it, the christian world would soon become an Aceldama, or field of blood.

"The hands of every persecutor ought (like those of other madmen) to be bound by a general combination of the rest of mankind.

"It is not a difference of opinion, but the blind fury of passionate zealots, that has defaced the beauty of christianity, and rendered her the scorn of infidels. Christian communion may be well preserved without an exact circumstantial uniformity of sentiment and mode of worship.

"It is not the form of words or mode of worship, but the disposition of the mind, that stamps a value on the oblation, and renders it acceptable to the Deity.

"Be diligent in attending your several places of worship, and when there, observe a becoming decorum. Let nothing divert your attention from the awful duty you come there to perform; but remember you are in the immediate presence of that Divine Majesty, to whom the service of the lip and of the tongue only is an abomination."

The moderation, philanthropy, and piety of the above sentiments, as well as of most others contained in these letters, do equal honour to the head and heart of the writer; and ought accordingly to recommend them to the attentive perusal of the reader.

K.

Archaeologia: or Miscellaneous Tracts relating to Antiquity, published by the Society of Antiquaries of London. 4to. Vol. IV. 1l. 1s. in Sheets.

(Continued from Page 183.)

Having given a general sketch of the absurdities and obscenities of the religion of ancient Egypt, Dr. Woodward proceeds to account for the estimation, in which the wisdom of that country was, notwithstanding, held for a succession of ages. Not that this estimation was equal in all the neighbouring nations, or of equal continuance in the more distant.

Of the Persians, he observes that "they thought as meanly, and with as much scorn, of the Egyptian religion as could well be. So did the king himself, Cambyfes, who, in his descent into that country, stabbed the ox, Apis, with his own hands, and very justly derided the folly and stupidity of the priests that attended him, in making choice of what he shewed them to be flesh and blood, nay a meer brute, for their principal deity. He greatly ridiculed and exposed their idols as truly

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silly and despicable, beating several of them down, burning and destroying them. This was a thing reputed extremely flagitious by the priests there, and a very high profanation and sacrilege. Nor had they any other way to revenge themselves of him, but by giving out, after he had quitted the country and was gone, that he was distracted and struck with a sort of divine insatiation. Which yet one of his successors, Artaxerxes Ochus, so little regarded, that he did not stick, in like manner, to kill their brute idol, Apis: nay he offered him in sacrifice, and finally with his friends and followers eat him up.

"The Greeks," continues he, "were ever forward to entertain a favourable opinion of the Egyptians. Indeed Egypt, being a very rich and plentiful country, was settled into a method of government and discipline, and some appearance there was of art there, some time before any considerable advance was made towards either in Greece. This Thales, Solon, Melampus, Homer, and others who first travelled thither, well observed, and returned back very full of the praises of the Egyptians, which was an encouragement to others to visit that country, and it was thought a mighty accomplishment in a Grecian to have made the tour of Egypt. To give them their due, the Egyptians were never wanting in setting their own affairs forth to advantage; and the Greeks were disposed to credit all that was offered, and to make the best constructions of every thing they observed. So much, indeed, that in after-times, when the Greeks were become infinitely superior to the Egyptians in knowledge, the former studied to put a good cover and varnish upon all deformities that occurred among the latter; and, whatever they found otherwise than was fit and reasonable, they ever took care to set it in another light, to put some handsome gloss upon it, and to represent it as it ought to be. This is so very evident throughout the whole narratives of Herodotus, Diodorus, and Plutarch, that no man can peruse them without observing instances of it every where. A man of sense will hardly have patience to read the tales and stories which the Egyptians told Plutarch of their religion and their gods, Osiris and Isis, of Typhon and the rest: they were so very wild, ridiculous, and absurd, and withal so contradictory, that there could not possibly be one word of truth or probability in any of them. They apparently carry more of the air of dreams, or the rhapsodies of men under a frenzy of distraction, than of sense or reality. This Plutarch saw well enough; but he calls about to mend the matter, by supposing them to be, I know not what, disguises and covers, of somewhat that was of different import and consideration underneath. He interprets all these, as several later writers have done, mystically and symbolically, and turns all they told him to a *natural* and *moral* meaning, supposing that the *natural history* of the elements and the formation of all sorts of *bodies* were couched under that jargon. Whereas it is manifest from his own account that the Egyptians were serious, and their relations simple, nor did they intend any thing other than they plainly and openly declared. This he could not but see demonstration of on every hand. What he observed in the next temple, at the next sacrifice, the next procession or religious solemnity, would give him proof enough of it; indeed their whole religion was founded intirely upon it. Nay he is not able to deny but that, by their worshipping *animals* as *gods*, they

not only exposed religion to scoffs and derision, but likewise laid a foundation for the most wretched sort of *superstition* among the more simple and weak people, and of *Atheism* among those that were hardy and bold. Nor can any man well wonder that Diodorus, when he is relating the particulars of their religion, should freely confess it was *difficult for those who had not seen them to believe one who should set them forth*; so very absurd they appear through his whole account to be, and so different from what was then practised among the Greeks and other the most sensible and civilized nations."

From the estimation, in which the ancient Ægyptians were held by the Greeks, the learned dissertator proceeds to the account made of them by the Romans.

"Among the Romans the Egyptian religion was the common subject of mirth and raillery, and it was every where spoken and wrote of with the greatest slight and contempt that could well be expressed. They thought it throughout very strange and *portentous*; and the professors of it nothing better than madmen. They were here reproached for having made gods of all the *monsters* in the universe, and for allowing temples to brutes, that stables and kennels would have beset much better. To rank such deities in the same class with those of Rome was reputed there the highest effrontery and indignity. In fine this of Egypt passed among the much more refined Romans for no other than a very *vain superstition*; and when, during his descent upon that country, a proposal was made to Augustus of seeing their mighty deity, Apis, he absolutely refused it, *saying, that he was wont to adore the gods, and not bulls*. And a person of great knowledge in those times has delivered it as his *opinion* concerning their doctrines of *amulets*, that it could not but meet with *scorn* and laughter from all mankind."

It will not be wondered at that a people, whose superstition rendered them the scorn of sensible heathens, should be held in still greater contempt by more enlightened Christians; as we are informed was really the case.

"The ancient Christians, and sacred writers in particular, shew every where still higher resentments of *this* worship. They represent it under a character very hateful, and the people, upon account of it, as utterly relinquished, and given up to the worst of immoralities, though very highly opinionated of themselves all the while, and, in their wonted manner, full of their own wisdom. *They became vain in their imaginations, and their foolish heart was darkened. Professing themselves to be wise they became fools, and changed the glory of the uncorruptible god into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things. Wherefore God gave them up to uncleanness, to which this nation was very greatly and unhappily addicted. It had spread quite beyond private converse, and shewed itself in a very infamous manner, even in their religious and most public solemnities. In truth, it was not strange it should extend to them, since the people was abandoned to it as a punishment for the stupid idolatry that was carried on in those solemnities. And this was severely censured by the fathers, and other ancient ecclesiastical writers. But more especially by the apologists for christianity. For these were obliged particularly to examine*
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and look into the errors and corruptions of paganism. And they every where represent the Egyptian theology as the most senseless and enormous of any in the universe. For this reason it was that Athenagoras, Tatian, Theophilus Antiochenus, Origen, Theodoret, Minutius Felix, Tertullian, and the rest, insist so frequently, and lay so much stress upon it. They pitch upon this as notoriously absurd; and by much the most liable to be exposed of any in all the whole Pagan world. Nor were Julian, Celsus, and the other advocates of paganism, on any occasion so put to it, as to defend the Egyptian religion. Clemens Alexandrinus's satire upon it is excellent. He sets forth the grandeur of their temples, the stateliness of the porticoes, the beauty of the groves about them, the walls of the temples painted and adorned with gold, silver, and great variety of precious stones, and the adyta hung with gold brocades. But when, in expectation of something answerably great and extraordinary within, any one comes to look in the penetralia, the priest, with much gravity, and a great deal of preface and ceremony first past, drawing back the curtain, shews a cat, or perhaps a crocodile, or a serpent lying upon a purple carpet, an object much more likely to excite laughter than devotion. In like manner Arnobius expostulates with the Pagans for their charging every public calamity upon the Christians as inflicted by the gods out of indignation to their religion, at the same time that there were among themselves the most lofty and magnificent temples in Egypt dedicated to cats, beetles, and bullocks, whilst the deities they ridiculed were perfectly silent in that case, and not at all offended that they beheld the divinities of the vilest animals ranked with theirs.

"Nor had the prophetic, and the other writers among the Jews better thoughts of this matter. No, they pronounce these ways of worship wicked abominations; and particularly that of paying a regard to any image or form of creeping things, and abominable beasts or any idols. And afterwards; Thus saith the Lord God, I will destroy the idols, and I will cause their images to cease out of Noph, in the land of Egypt. Much to the same purpose likewise elsewhere; I will kindle a fire in the houses or temples of the Gods of Egypt, and break also the images of Egypt. Nay, the makers and adorers of the Molten Calf in the wilderness are said to have sunk themselves into a state beneath that of the rest of mankind, even the level of brutes; to have changed their glory into the similitude of an ox that eateth grass, and forgot God. The historical and secular writers among the Jews had likewise the very same sentiments of the Egyptian theology, and every where speak with as much slight and resentment of it. Particularly Josephus, who reproaches the Egyptians for making bulls, goats, crocodiles, and cynocephali, their chief Gods, and for ascribing to great honour and power, even to creatures the most noxious and venomous, such as crocodiles and asps. In like manner Philo exposes their stupidity and impiety. He declares that no one who had himself any soul, could ever be brought to adore brutes that assuredly had none, as was daily practised all over Egypt. But their worshiping of the worst and most useless of animals, nay those too that are the most offensive and injurious to mankind, as the lion the fiercest of all the creatures at land, and the crocodile the most cruel of any that are produced in the water, nay dogs, cats, and wolves, as so many gods, cannot, he thinks, ever be mentioned to a man of sense without exciting scorn

scorn and laughter. He avers that *strangers*, when they first came into Egypt, were ever greatly shocked and surprized at the follies they could not but see wherever they went. And men of better education were wont to stand *amazed* to see the *honours* that were paid to the vilest of all creatures, nor could they forbear *pitying* and despising such devotees, thinking them more senseless than the brutes they adored, and nothing better than *beasts* in shape of men."

The author of this discourse proceeds next to discuss the immediate point in controversy, the opinion which Moses himself entertained of the Egyptian religion. But having exceeded the limits we should have allowed a discourse less curious or by a less celebrated writer, we must here take leave of it: deferring the rest of the papers, contained in this volume of the Archæologia, to a future Review. S.

*The Evangelical History of our Lord and Saviour Jesus Christ: Containing, in Order of Time, all the Events and Discourses recorded in the Four Evangelists. With Notes for Illustration and Improvement; and an Appendix, of the Evidences of Christianity, in the Genealogies, Temptations, and Resurrection of Jesus—Fulfilment of Promises and Prophecies—Chronology, &c. To which is prefixed, A Table of the Harmony of the Four Evangelists. By Thomas Brown. 2 vols. 8vo. 6s *. sewed. Buckland.*

We have here a very elaborate and copious compilation of the several comments, that have been made by the best scholars on the Four Evangelists; subjoined to a text compounded of the different originals. The history itself is divided into thirty-six sections, and each section subdivided into parts according to the variety of the subjects. Of the advantages of this *compound* text the reader will form a better idea from a short specimen than we can otherwise give him. We shall extract, therefore, the last part of the 33d section, containing the parable of the two sons sent to the vineyard.

"And he began to speak unto them by parables.	1 Mark xii.
"* But what think you? A certain man had two	28 Matt. xxi.
"sons, and he came to the first, and said, Son, go	
"work to-day in my vineyard. He answered, and	29
"said, I will not: but afterwards he repented, and	
"went. And he came to the second, and said like-	30
"wise; and he answered, and said, I go, Sir; and	
"went not. Whether of them twain did the will of	31
"his father?" They say unto him, "The first."	
Jesus saith unto them, "Verily, I say unto you, that	
"the publicans and the harlots go into the kingdom	

* By the numbering of the pages, intended for one volume only; a form and price, which render it perhaps the cheapest book of the kind extant: as it contains as much, or more, valuable matter than many pompous folios and quartos, that have appeared in the world. Rev.

- Matt. xxi. 32 " of God before you. For John came unto you in
 " the way of righteousness, and ye believed him not;
 " but the publicans and harlots believed him. And
 " ye, when ye had seen *it*, repented not afterward,
 " that ye might believe him. Hear another parable:
 " There was a certain householder which planted a
 Mark xii. 1 " vineyard, * and set a hedge about it, and digged a
 " place for the wine-fat, and built a tower, and let it
 " out to husbandmen, and went into a far country
 Luke xxi. 9 " * for a long time: and at the season * when the
 10 " time of fruit drew near, * he sent a servant to the
 Matt. xxi. 34 " husbandmen, that they should give him of the fruit
 Mark xii. 3 " of the vineyard: but the husbandmen * caught him,
 4 " and beat him, and sent him away empty. And
 " again he sent unto them another servant; and at
 " him they cast stones, and wounded him in the head,
 Luke xx. 12 " and sent him away * empty, shamefully handled.
 " And again he sent the third; and they wounded
 Mark xii. 5 " him also, and cast him out, * and him they killed,
 " and many others; beating some, and killing some.
 Luke xx. 13 " * Then said the Lord of the vineyard, What shall
 Mark xii. 6 " I do? * Having therefore yet one son, his well-
 " beloved, he sent him also last unto them, saying,
 Luke xx. 13 " * It may be, they will reverence * my son * when
 14 " they see him. But when the husbandmen saw him,
 " they reasoned among themselves, saying, This is the
 Matt. xxi. 38 " heir, come let us kill him, * and let us seize on his
 39 " inheritance. And they caught *him*, and cast him
 40 " out of the vineyard, and slew *him*. When the
 " Lord therefore of the vineyard cometh, what will he
 41 " do unto those husbandmen?" They say unto him,
 " He will miserably destroy those wicked men, and
 " will let out *his* vineyard unto other husbandmen,
 " which shall render him the fruits in their seasons."
 Luke xx. 16 " *And Jesus answered*, " He shall come and destroy
 " those husbandmen, and shall give the vineyard to
 " others." And when they heard it, they said,
 17 " God forbid." And he beheld them, and said,
 " What is this then that is written; * did ye never
 " read *it*, * The stone which the builders rejected,
 Mark xii. 11 " the same is become the head of the corner? * This
 " was the Lord's doing, and it *is* marvellous in our
 Matt. xxi. 43 " eyes. * Therefore I say unto you, The kingdom
 " of God shall be taken from you, and given to a na-
 44 " tion bringing forth the fruits thereof. And who-
 " soever shall fall on this stone, shall be broken: but
 " on whomsoever it shall fall, it will grind him to
 45 " powder." And when the chief priests and Pharisees
 had heard his parables, they perceived that he spake of
 Luke xxi. 19 " them. * And the chief priests and the Scribes the
 Matt. xxi. 46 " same hour sought to lay hands on him, * but they
 feared

feared the multitude, because they took him for a prophet. * For they knew that he had spoken the parable against them: and they left him, and went their way."

Matt. xxi.

12 Mark xii.

As a farther specimen of the manner, in which this work is executed, we shall cite the last part of the 25th section, containing the Conversation in the Treasury of the Temple, upon Jesus's saying, "I am the Light of the World."

"Then spake Jesus again unto them, saying, "I am the light of the world: he that followeth me, shall not walk in darkness, but shall have the light of life." The Pharisees therefore said unto him, "Thou bearest record of thyself; thy record is not true." Jesus answered, and said unto them, "Though I bear record of myself, yet my record is true: for I know whence I came, and whither I go: but ye cannot tell whence I come, and whither I go. Ye judge after the flesh; I judge no man. And yet, if I judge, my judgement is true: for I am not alone, but I and the Father, that sent me. It is also written in your law, that the testimony of two men is true. I am one that bear witness of myself, and the Father that sent me, beareth witness of me." Then said they unto him, "Where is thy Father?" Jesus answered, "Ye neither know me, nor my Father: if ye had known me, ye should have known my Father also." These words spake Jesus in the treasury, as he taught in the temple; and no man laid hands on him; for his hour was not yet come. Then said Jesus again unto them, "I go my way, and ye shall seek me, and shall die in your sins. Whither I go ye cannot come." Then said the Jews, "Will he kill himself? because he saith, Whither I go ye cannot come." And he said unto them, "Ye are from beneath; I am from above: ye are of this world, I am not of this world. I said therefore unto you, that ye shall die in your sins: for if ye believe not that I am he, ye shall die in your sins." Then said they unto him, "Who art thou?" and Jesus saith unto them, "Even the same that I said unto you from the beginning. I have many things to say, and to judge of you; but he that sent me is true: and I speak to the world those things which I have heard of him." They understood not that he spake to them of the Father. Then said Jesus unto them, "When ye have lifted up the Son of man, then shall ye know that I am he, and that I do nothing of myself; but as my Father hath taught me, I speak these things. And he that sent me is with me: the Father hath not left me alone; for I do always those things
Vol. VI. L 1 " things

12 John viii.

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John viii. 30 "things that please him." As he spake these words,
 31 many believed on him. Then said Jesus to those
 32 Jews which believed on him, "If ye continue in my
 33 word, then are ye my disciples indeed. And ye
 34 shall know the truth, and the truth shall make you
 35 free." They answered him, "We be Abraham's
 36 seed, and were never in bondage to any man: how
 37 sayest thou, ye shall be made free?" Jesus answered
 38 them, "Verily, verily I say unto you, Whosoever
 39 committeth sin, is the servant of sin. And the
 40 servant abideth not in the house for ever; but the
 41 Son abideth for ever. If the Son therefore shall
 42 make you free, ye shall be free indeed. I know
 43 that ye are Abraham's seed; but ye seek to kill me,
 44 because my word hath no place in you. I speak
 45 that which I have seen with my Father: and ye do
 46 that which ye have seen with your father." They
 47 answered and said unto him, "Abraham is our fa-
 48 ther." Jesus saith unto them, "If ye were Abra-
 49 ham's children, ye would do the works of Abraham.
 50 But now ye seek to kill me, a man that hath told
 51 you the truth, which I have heard of God: this did
 52 not Abraham. Ye do the deeds of your father." Then
 53 said they unto him, "We be not born of forni-
 54 cation; we have one Father, even God." Jesus
 55 said unto them, "If God were your Father, ye would
 56 love me: for I proceeded forth, and came from
 57 God; neither came I of myself, but he sent me.
 58 Why do ye not understand my speech? even be-
 59 cause ye cannot hear my word. Ye are of your
 60 father the devil, and the lusts of your father ye will
 61 do: he was a murderer from the beginning, and
 62 abode not in the truth, because there is no truth in
 63 him. When he speaketh a lie, he speaketh of his
 64 own: for he is a liar, and the father of it. And
 65 because I tell you the truth, ye believe me not.
 66 Which of you convinceth me of sin? and if I say
 67 the truth, why do ye not believe me? He that is of
 68 God, heareth God's words; ye therefore hear them
 69 not, because ye are not of God." Then answered
 70 the Jews, and said unto him, "Say we not well that
 71 thou art a Samaritan, and hast a devil?" Jesus an-
 72 swered, "I have not a devil; but I honour my Father,
 73 and ye do dishonour me. And I seek not mine own
 74 glory; there is one that seeketh and judgeth. Ve-
 75 rily, verily I say unto you, if a man keep my saying,
 76 he shall never see death." Then said the Jews unto
 77 him, "Now we know that thou hast a devil; Abra-
 78 ham is dead, and the prophets; and thou sayest, If
 79 a man keep my saying, he shall never taste of death.
 80 Art thou greater than our father Abraham, which

“ is dead ? and the Prophets are dead ; whom makest
 “ thou thyself ? ” Jesus answered, “ If I honour my-
 “ self, my honour is nothing : it is my Father that
 “ honoureth me, of whom ye say that he is your God.
 “ Yet ye have not known him, but I know him : and
 “ if I should say, I know him not, I shall be a liar, like
 “ unto you : but I know him, and keep his saying.
 “ Your father Abraham rejoiced to see my day : and
 “ he saw it, and was glad.” Then said the Jews unto
 him, “ Thou art not yet fifty years old, and hast thou
 “ seen Abraham ? ” Jesus saith unto them, “ Verily,
 “ verily I say unto you, before Abraham was, I AM.”
 Then took they up stones to cast at him ; but Jesus
 hid himself, and went out of the temple, going through
 the midst of them, and so passed by.”

John viii.

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To the history itself is added an appendix containing a large fund of instructive and entertaining matter, relative to sacred subjects. It were to be wished, however, that the learned and laborious author had confined his reflections to such topics only ; as he has subjected himself to the smiles, if not the sneers, of men of *science*, by recommending the application of theology to philosophy. Thus he takes part with Dr. Kennedy as an astronomer, against Sir Isaac Newton, and Ferguson ; recommending even our modern adepts in agriculture to Moses and the prophets, for a more full and fair account of the principles of vegetation and the mechanical laws of nature, than hath been given by any philosophers whatever.

“ It is,” says he, “ a plain matter of fact, that the greatest impediment to the improvement of barren land, has been an insatuated attachment to a system of philosophy perfectly unnatural. Had our philosophers attended less to their own conjectural opinions, about the mode of vegetation, and more to the real agency of nature, in her vegetable gaiety ; or had they, instead of gratifying their scientific pride, attempted to discover the physical cause of vegetation ; or if it had entered into their heads that *Moses* and the Prophets had given a clearer account of nature and of her operations, than has been given by any, or by all other men ; or that the doctrine of vegetation is delivered by them in the most plain and simple language ; or had they had humility to study nature, as directed by those divine philosophers, the surface of the earth had worn another form than it does. *Moses* has given a full and fair account of the mechanical laws of nature ; the not understanding of which hath been, and is, the true reason why our philosophers are scarcely agreed upon any thing.”

But we here take leave of this industrious writer ; whose labours, in the vineyard of Evangelical History, merit the greatest encouragement from the public in general, whatever respect the scientific world may think due to his philosophical reflections.

K.
Essays

Essays on various Subjects, principally designed for young Ladies,
8vo. 3s. sewed. Wilkie.

In the introduction to these *Essays*, the ingenious author enters into a comparative discussion of the different talents and pursuits of the two sexes; animadverting with great propriety on the weakness of women, in attempting to shine in a sphere peculiar to the men. That this sphere is not the circle of Letters in general, however, we have many living examples, that do equal honour to our age and country. Among the foremost of these may be ranked the writer * of these *Essays*, whose literary abilities are not more conspicuous than her knowledge and good sense; accompanied both by that unaffected modesty, which is the constant attendant on true merit. Whether it will be looked upon as an instance of this modesty, that our sensible Essayist seems rather desirous of making one of the many exceptions to a general rule, than to share the honours of literary merit in common with her sex, we leave to the decision of the distinguishing reader. Her observations on the characteristic distinctions between masculine and feminine genius are, nevertheless, judicious and discriminating.

"These distinctions, says she, cannot be too nicely maintained; for besides those important qualities common to both, each sex has its respective, appropriated qualifications, which would cease to be meritorious, the instant they ceased to be appropriated. Nature, propriety, and custom have prescribed certain bounds to each; bounds which the prudent and the candid will never attempt to break down; and indeed it would be highly impolitic to annihilate distinctions from which each acquires excellence, and to attempt innovations, by which both would be losers.

"Women therefore never understand their own interests so little, as when they affect those qualities and accomplishments, from the want of which they derive their highest merit. "The *porcelain* clay of human kind," says an admired writer, speaking of the sex. Greater delicacy evidently implies greater fragility; and this weakness, natural and moral, clearly points out the necessity of a superior degree of caution, retirement, and reserve.

If the author may be allowed to keep up the allusion of the poet, just quoted, she would ask if we do not put the finest vases, and the costliest images in places of the greatest security, and most remote from any probability of accident, or destruction? By being so situated, they find their protection in their weakness, and their safety in their delicacy. This metaphor is far from being used with a design of placing young ladies in a trivial, unimportant light; it is

* Miss Hannah Moore, author of a pastoral drama, entitled *A Search after happiness*; a tragedy called *The Inflexible Captive*; *Sir Eldred of the Bower*, and the *Bleeding Rock*, two *Legendary tales*, with other minor pieces.

only introduced to insinuate, that where there is more beauty, and more weakness, there should be greater circumspection, and superior prudence.

“ Men, on the contrary, are formed for the more public exhibitions on the great theatre of human life. Like the stronger and more substantial wares, they derive no injury, and lose no polish by being always exposed, and engaged in the constant commerce of the world. It is their proper element, where they respire their natural air, and exert their noblest powers, in situations which call them into action. They were intended by Providence for the bustling scenes of life; to appear terrible in arms, useful in commerce, shining in counsels.

“ The Author fears it will be hazarding a very bold remark, in the opinion of many ladies, when she adds, that the female mind, in general, does not appear capable of attaining so high a degree of perfection in science as the male. Yet she hopes to be forgiven when she observes also, that as it does not seem to derive the chief portion of its excellence from extraordinary abilities of this kind, it is not at all lessened by the imputation of not possessing them. It is readily allowed, that the sex have lively imaginations, and those exquisite perceptions of the beautiful and defective, which come under the denomination of Taste. But pretensions to that strength of intellect, which is requisite to penetrate into the abstruse walks of literature, it is presumed they will readily relinquish. There are green pastures, and pleasant vallies, where they may wander with safety to themselves, and delight to others. They may cultivate the roses of imagination, and the valuable fruits of morals and criticism; but the steep of Parnassus few, comparatively, have attempted to scale with success. And when it is considered, that many languages, and many sciences, must contribute to the perfection of poetical composition, it will appear less strange. The lofty Epic, the pointed Satire, and the more daring and successful flights of the Tragic Muse, seem reserved for the bold adventurers of the other sex.

Nor does this assertion, it is apprehended, at all injure the interests of the women; they have other pretensions, on which to value themselves, and other qualities much better calculated to answer their particular purposes. We are enamoured of the soft strains of the Sicilian and the Mantuan Muse, while, to the sweet notes of the pastoral reed, they sing the Contentions of the Shepherds, the Blessings of Love, or the innocent Delights of rural Life. Has it ever been ascribed to them as a defect, that their Eclogues do not treat of active scenes, of busy cities, and of warring war? No: their simplicity is their perfection, and they are only blamed when they have too little of it.

“ On the other hand, the lofty bards who strung their bolder harps to higher measures, and sung the *Wrath of Peleus' Son*, and *Man's first Disobedience*, have never been censured for want of sweetness and refinement. The sublime, the nervous, and the masculine, characterise their compositions; as the beautiful, the soft, and the delicate, mark those of the others. Grandeur, dignity, and force, distinguish the one species; ease, simplicity, and purity, the other. Both shine from their native, distinct, unborrowed merits, not from those which are foreign, adventitious, and unnatural. Yet those excellencies, which
make

make up the essential and constituent parts of poetry, they have in common.

“ Women have generally quicker perceptions; men have juster sentiments.—Women consider how things may be prettily said; men how they may be properly said.—In women, (young ones at least) speaking accompanies, and sometimes precedes reflection; in men, reflection is the antecedent.—Women speak to shine or to please; men, to convince or confute.—Women admire what is brilliant; men what is solid.—Women prefer an extemporaneous rally of wit, or a sparkling effusion of fancy, before the most accurate reasoning, or the most laborious investigation of facts. In literary composition, women are pleased with point, turn, and antithesis; men with observation, and a just deduction of effects from their causes.—Women admire passionately, men approve cautiously.—One sex will think it betrays a want of feeling to be moderate in their applause, the other will be afraid of exposing a want of judgment by being in raptures with any thing.—Men refuse to give way to the emotions they actually feel, while women sometimes affect to be transported beyond what the occasion will justify.

“ As a farther confirmation of what has been advanced on the different bent of the understanding in the sexes, it may be observed, that we have heard of many female wits, but never of one female logician—of many admirable writers of memoirs, but never of one chronologer.—In the boundless and aerial regions of romance, and in that fashionable species of composition which succeeded it, and which carries a nearer approximation to the manners of the world, the women cannot be excelled: this imaginary soil they have a peculiar talent for cultivating, because here,

Invention labours more, and judgment less.

“ The merit of this kind of writing consists in the *vraisemblance* to real life as to the events themselves, with a certain elevation in the narrative, which places them, if not above what is natural, yet above what is common. It farther consists in the art of interesting the tender feelings by a pathetic representation of those minute, endearing, domestic circumstances, which take captive the soul before it has time to shield itself with the armour of reflection. To amuse, rather than to instruct, or to instruct indirectly by short inferences, drawn from a long concatenation of circumstances, is at once the business of this sort of composition, and one of the characteristics of female genius.

“ In short, it appears that the mind in each sex has some natural kind of bias, which constitutes a distinction of character, and that the happiness of both depends, in a great measure, on the preservation and observance of this distinction. For where would be the superior pleasure and satisfaction resulting from mixed conversation, if this difference were abolished? If the qualities of both were invariably and exactly the same, no benefit or entertainment would arise from the tedious and insipid uniformity of such an intercourse; whereas considerable advantages are reaped from a select society of both sexes. The rough angles and asperities of male manners are imperceptibly
filed,

sled, and gradually worn smooth, by the polishing of female conversation, and the refining of female taste; while the ideas of women acquire strength and solidity, by their associating with sensible, intelligent, and judicious men.

On the whole, (even if fame be the object of pursuit) is it not better to succeed as women, than to fail as men? To shine, by walking honourably in the road which nature, custom, and education seem to have marked out, rather than to counteract them all, by moving awkwardly in a path diametrically opposite? To be good originals, rather than bad imitators? In a word, to be excellent women, rather than indifferent men?"

The number of these Essays is seven; their subjects *Dissipation, Conversation, Envy, Sentimental Connexions, True and False Meekness, Education, Religion*. On subjects so trite and so frequently treated of by moralists, it will hardly be imagined that the most ingenious writer can advance much that is new. If Mr. Pope's definition of true wit, however, be admitted *, the merit of it may be ascribed in a great measure to the present Essayist. Let our readers judge from the following passages, selected from the most novel of the topics here treated.

"The present age may be termed, by way of distinction, the age of sentiment, a word which, in the implication it now bears, was unknown to our plain ancestors. Sentiment is the varnish of virtue to conceal the deformity of vice; and it is not uncommon for the same persons to make a jest of religion, to break through the most solemn ties and engagements, to practise every art of latent fraud and open seduction, and yet to value themselves on speaking and writing *sentimentally*.

"But this refined jargon, which has infested letters and tainted morals, is chiefly admired and adopted by *young ladies* of a certain turn, who read *sentimental books*, write *sentimental letters*, and contract *sentimental friendships*.

"Error is never likely to do so much mischief as when it disguises its real tendency, and puts on an engaging and attractive appearance. Many a young woman, who would be shocked at the imputation of an intrigue, is extremely flattered at the idea of a sentimental connexion, though perhaps with a dangerous and designing man, who, by putting on this mask of plausibility and virtue, dilates her of her prudence, lays her apprehensions asleep, and involves her in misery; misery the more inevitable because unsuspected. For she who apprehends no danger, will not think it necessary to be always upon her guard; but will rather invite than avoid the ruin which comes under so specious and so fair a form.

"Such an engagement will be infinitely dearer to her vanity than an avowed and authorised attachment; for one of these sentimental lovers will not scruple very seriously to assure a credulous girl, that her unparalleled merit entitles her to the adoration of the whole world,

* True wit is nature to advantage dress'd,
What oft was thought, but ne'er so well express'd.

and that the universal homage of mankind is nothing more than the unavoidable tribute extorted by her charms. No wonder then she should be easily prevailed on to believe, that an individual is captivated by perfections which might enslave a million. But she should remember, that he who endeavours to intoxicate her with adulation, intends one day most effectually to humble her. For an artful man has always a secret design to pay himself in future for every present sacrifice. And this prodigality of praise, which he now appears to lavish with such thoughtless profusion, is, in fact, a sum economically laid out to supply his future necessities: of this sum he keeps an exact estimate, and promises himself at some distant day the most exorbitant interest for it. If he has address and conduct, and the object of his pursuit much vanity, and some sensibility, he seldom fails of success; for so powerful will be his ascendancy over her mind, that she will soon adopt his notions and opinions. Indeed, it is more than probable she possessed most of them before, having gradually acquired them in her initiation into the sentimental character. To maintain that character with dignity and propriety, it is necessary she should entertain the most elevated ideas of disproportionate alliances, and disinterested love; and consider fortune, rank, and reputation, as mere chimerical distinctions and vulgar prejudices.

"The lover, deeply versed in all the obliquities of fraud, and skilled to wind himself into every avenue of the heart which indiscretion has left unguarded, soon discovers on which side it is most accessible. He avails himself of this weakness by addressing her in a language exactly consonant to her own ideas. He attacks her with her own weapons, and opposes rhapsody to sentiment.—He professes so sovereign a contempt for the paltry concerns of money, that she thinks it her duty to reward him for so generous a renunciation. Every plea he artfully advances of his own unworthiness, is considered by her as a fresh demand which her gratitude must answer. And she makes it a point of honour to sacrifice to him that fortune which he is too noble to regard. These professions of humility are the common artifice of the vain, and these protestations of generosity the refuge of the rapacious. And among its many smooth mischiefs, it is one of the sure and successful frauds of sentiment, to affect the most frigid indifference to those external and pecuniary advantages, which it is its great and real object to obtain."

"A sentimental girl, continues our Essayist, very rarely entertains any doubt of her personal beauty; for she has been daily accustomed to contemplate it herself, and to hear of it from others. She will not, therefore, be very solicitous for the confirmation of a truth so self-evident; but she suspects, that her pretensions to understanding are more likely to be disputed, and, for that reason, greedily devours every compliment offered to those perfections, which are less obvious and more refined. She is persuaded, that men need only open their eyes to decide on her beauty; while it will be the most convincing proof of the taste, sense, and elegance of her admirer, that he can discern and flatter those qualities in her. A man of the character here supposed, will easily insinuate himself into her affections, by means of
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this latent but leading foible, which may be called the guiding clue to a sentimental heart. He will affect to overlook that beauty which attracts common eyes, and ensnares common hearts, while he will bestow the most delicate praises on the beauties of her mind, and finish the climax of adulation, by hinting that she is superior to it.

And when he tells her she hates flattery,
She says she does, being then most flatter'd.

"But nothing, in general, can end less delightfully than these sublime attachments, even where no acts of seduction were ever practised, but they are suffered, like mere sublunary connexions, to terminate in the vulgar catastrophe of marriage. That wealth, which lately seemed to be looked on with ineffable contempt by the lover, now appears to be the principal attraction in the eyes of the husband; and he, who but a few short weeks before, in a transport of sentimental generosity, wished her to have been a village maid, with no portion but her crook and her beauty, and that they might spend their days in pastoral love and innocence, has now lost all relish for the Arcadian life, or any other life in which she must be his companion."

"On the other hand, she who was lately

An angel call'd, and angel-like ador'd,

is shocked to find herself at once stripped of all her celestial attributes. This late divinity, who scarcely yielded to her sisters of the sky, now finds herself of less importance in the esteem of the man she has chosen, than any other mere mortal woman. No longer is she gratified with the tear of counterfeited passion, the sigh of dissembled rapture, or the language of premeditated adoration. No longer is the altar of her vanity loaded with the oblations of fictitious fondness, the incense of falsehood, or the sacrifice of flattery.—Her apotheosis is ended!—She feels herself degraded from the dignities and privileges of a goddess, to all the imperfections, vanities, and weaknesses of a slighted woman, and a neglected wife. Her faults, which were so lately overlooked, or mistaken for virtues, are now, as Cassius says, set in a note-book. The passion, which was vowed eternal, lasted only a few short weeks; and the indifference, which was so far from being included in the bargain, that it was not so much as suspected, follows them through the whole tiresome journey of their insipid, vacant, joyless existence."

Thus much, says she, for the completion of Sentimental history; adding,

"Perhaps the error here complained of, originates in mistaking *sentiment* and *principle* for each other. Now I conceive them to be extremely different. Sentiment is the virtue of *ideas*, and principle the virtue of *action*. Sentiment has its seat in the head, principle in the heart. Sentiment suggests fine harangues and subtile distinctions; principle conceives just notions, and performs good actions in consequence of them. Sentiment refines away the simplicity of truth and the plainness of piety; and, as a celebrated wit has remarked of his no less celebrated contemporary, gives us virtue in words

and vice in deeds. Sentiment may be called the Athenian, who *knew* what was right, and principle the Lacedemonian who *practised* it.

ON TRUE AND FALSE MEEKNESS.

"A low voice and soft address are the common indications of a well-bred woman, and should seem to be the natural effects of a meek and quiet spirit; but they are only the outward and visible signs of it: for they are no more meekness itself, than a red coat is courage, or a black one devotion.

"Yet nothing is more common than to mistake the sign for the thing itself; nor is any practice more frequent than that of endeavouring to acquire the exterior mark, without once thinking to labour after the interior grace. Surely this is beginning at the wrong end, like attacking the symptom and neglecting the disease. To regulate the features, while the soul is in tumult, or to command the voice while the passions are without restraint, is as idle as throwing odours into a stream when the source is polluted.

"The *sapient king*, who knew better than any man the nature and the power of beauty, has assured us, that the temper of the mind has a strong influence upon the features: "Wisdom maketh the face to shine," says that exquisite judge; and surely no part of wisdom is more likely to produce this amiable effect, than a placid serenity of soul.

"It will not be difficult to distinguish the true from the artificial meekness. The former is universal and habitual, the latter, local and temporary. Every young female may keep this rule by her, to enable her to form a just judgment of her own temper: if she is not as gentle to her chambermaid as she is to her visitor, she may rest satisfied that the spirit of gentleness is not in her.

"Who would not be shocked and disappointed to behold a well-bred young lady, soft and engaging as the doves of Venus, displaying a thousand graces and attractions to win the hearts of a large company, and the instant they are gone, to see her look mad as the Pythian maid, and all the frightened graces driven from her furious countenance, only because her gown was brought home a quarter of an hour later than she expected, or her ribbon sent half a shade lighter or darker than she ordered?

"All men's characters are said to proceed from their servants; and this is more particularly true of ladies: for as their situations are more domestic, they lie more open to the inspection of their families, to whom their real characters are easily and perfectly known; for they seldom think it worth while to practise any disguise before them, on whose good opinion they set no value, and who are obliged to submit to their most insupportable humours, because they are paid for it.

"Amongst women of breeding, the exterior of gentleness is so uniformly assumed, and the whole manner is so perfectly level and *uni*, that it is next to impossible for a stranger to know any thing of their true dispositions by conversing with them, and even the very features are so exactly regulated, that physiognomy, which may sometimes be trusted among the vulgar, is, with the polite, a most lying science.

"A very termagant woman, if she happens also to be a very artful one, will be conscious she has so much to conceal, that the dread of betraying her real temper will make her put on an over-acted softness, which, from its very excess, may be distinguished from the natural, by a penetrating eye. That gentleness is ever liable to be suspected for the counterfeited, which is so excessive as to deprive people of the proper use of speech and motion, or which, as Hamlet says, makes them limp and ample, and nick-name God's creatures.

"The countenance and manners of some very fashionable persons may be compared to the inscriptions on their monuments, which speak nothing but good of what is within; but he who knows any thing of the world, or of the human heart, will no more trust to the courtesy, than he will depend on the epitaph.

"Among the various artifices of factitious meekness, one of the most frequent and most plausible, is that of affecting to be always equally delighted with all persons and all characters. The society of these languid beings is without confidence, their friendship without attachment, and their love without affection, or even preference. This insipid mode of conduct may be safe, but I cannot think it has either taste, sense, or principle in it."

"We are perpetually mistaking the qualities and dispositions of our own hearts. We elevate our failings into virtues, and qualify our vices into weaknesses: and hence arise so many false judgments respecting meekness. Self-ignorance is at the root of all this mischief. Many ladies complain that, for their part, their spirit is so meek they can bear nothing; whereas, if they spoke truth, they would say, their spirit is so high and unbroken that they can bear nothing. Strange! to plead their meekness as a reason why they cannot endure to be crossed, and to produce their impatience of contradiction as a proof of their gentleness!

Meekness, like most other virtues, has certain limits, which it no sooner exceeds than it becomes criminal. Servility of spirit is not gentleness but weakness, and if allowed, under the specious appearances it sometimes puts on, will lead to the most dangerous compliances. She who hears innocence maligned without vindicating it, falsehood asserted without contradicting it, or religion profaned without resenting it, is not gentle but wicked.

"To give up the cause of an innocent, injured friend, if the popular cry happens to be against him, is the most disgraceful weakness. This was the case of Madame de Maintenon. She loved the character and admired the talents of Racine; she caressed him while he had no enemies, but wanted the greatness of mind, or rather the common justice, to protect him against their resentment when he had; and her favourite was abandoned to the suspicious jealousy of the king, when a prudent remonstrance might have preserved him.—But her tameness, if not absolute connivance in the great massacre of the protestants, in whose church she had been bred, is a far more guilty instance of her weakness; an instance which, in spite of all her devotional zeal and incomparable prudence, will disqualify her from shining in the annals of good women, however she may be entitled to figure among

the great and the fortunate. Compare her conduct with that of her undaunted and pious countryman and contemporary, Bougi, who, when Louis would have prevailed on him to renounce his religion for a commission or a government, nobly replied, "If I could be persuaded to betray my God for a marshal's staff, I might betray my king for a bribe of much less consequence."

"Meekness is imperfect, if it be not both active and passive; if it will not enable us to subdue our own passions and resentments, as well as qualify us to bear patiently the passions and resentments of others.

"Before we give way to any violent emotion of anger, it would perhaps be worth while to consider the value of the object which excites it, and to reflect for a moment, whether the thing we so ardently desire, or so vehemently resent, be really of as much importance to us, as that delightful tranquillity of soul, which we renounce in pursuit of it. If, on a fair calculation, we find we are not likely to get as much as we are sure to lose, then, putting all religious considerations out of the question, common sense and human policy will tell us, we have made a foolish and unprofitable exchange. Inward quiet is a part of one's self; the object of our resentment may be only a matter of opinion; and, certainly, what makes a portion of our actual happiness ought to be too dear to us, to be sacrificed for a trifling, foreign, perhaps imaginary good.

"The most pointed satire I remember to have read, on a mind enslaved by anger, is an observation of Seneca's. "Alexander (said he) had two friends, Clytus and Lyfimachus; the one he exposed to a lion, the other to himself: he who was turned loose to the beast escaped, but Clytus was murdered, for he was turned loose to an angry man."

"A passionate woman's happiness is never in her own keeping: it is the sport of accident, and the slave of events. It is in the power of her acquaintance, her servants, but chiefly of her enemies, and all her comforts lie at the mercy of others. So far from being willing to learn of him who was meek and lowly, she considers meekness as the want of a becoming spirit, and lowliness as a despicable and vulgar meanness. And an imperious woman will so little covet the ornament of a meek and quiet spirit, that it is almost the only ornament she will not be solicitous to wear. But resentment is a very expensive vice. How dearly has it cost its votaries, even from the sin of Cain, the first offender in this kind! "It is cheaper (says a pious writer) to forgive, and save the charges."

"If it were only for mere human reasons, it would turn to a better account to be patient; nothing defeats the malice of an enemy like a spirit of forbearance; the return of rage for rage cannot be so effectually provoking. True gentleness, like an impenetrable armour, repels the most pointed shafts of malice: they cannot pierce through this invulnerable shield, but either fall hurtless to the ground, or return to wound the hand that shot them.

"A meek spirit will not look out of itself for happiness, because it finds a constant banquet at home; yet, by a sort of divine alchymy, it will convert all external events to its own profit, and be able to deduce

deduce some good, even from the most unpromising: it will extract comfort and satisfaction from the most barren circumstances: "It will suck honey out of the rock, and oil out of the flinty rock."

"But the supreme excellence of this complacent quality is, that it naturally disposes the mind where it resides, to the practice of every other that is amiable. Meekness may be called the pioneer of all the other virtues, which levels every obstruction, and smooths every difficulty that might impede their entrance, or retard their progress.

"The peculiar importance and value of this amiable virtue may be farther seen in its permanency. Honours and dignities are transient, beauty and riches frail and fugacious, to a proverb. Would not the truly wise, therefore, wish to have some one possession, which they might call their own in the severest exigencies? But this wish can only be accomplished by acquiring and maintaining that calm and absolute self-possession, which, as the world had no hand in giving, so it cannot, by the most malicious exertion of its power, take away."

To these Essays are added Miscellaneous observations on Genius, Taste, Good-sense, &c. Observations that are more ingenious than true, and less novel than either. We shall take our leave of them, therefore, with the concluding discrimination between good-sense and genius, and the high encomium paid to the latter.

"Genius is a rare and precious gem, of which few know the worth; it is fitter for the cabinet of the connoisseur, than for the commerce of mankind. Good sense is a bank-bill, convenient for change, negotiable at all times, and current in all places. It knows the value of small things, and considers that an aggregate of them makes up the sum of human affairs. It elevates common concerns into matters of importance, by performing them in the best manner, and at the most suitable season. Good sense carries with it the idea of equality, while Genius is always suspected of a design to impose the burden of superiority; and respect is paid to it with that reluctance which always attends other impositions, the lower orders of mankind generally repining most at demands, by which they are least liable to be affected.

As it is the character of Genius to penetrate with a lynx's beam into unfathomable abysses and uncreated worlds, and to see what is *not*; so it is the property of good sense to distinguish perfectly, and judge accurately what really *is*. Good sense has not so piercing an eye, but it has as clear a sight; it does not penetrate so deeply, but as far as it *does* see, it discerns distinctly. Good sense is a judicious mechanic, who can produce beauty and convenience out of suitable means; but Genius (I speak with reverence of the immeasurable distance) bears some remote resemblance to the divine architect, who produced perfection of beauty without any visible materials, *who spake, and it was created; who said, Let it be, and it was.*

Extravagant as this last compliment on human genius may be thought in plain prose, we remember to have met with it in verse without thinking it exceptionable.

Genius, Lorenzo, yours or mine,
Faint image of a hand divine
Endow'd with ev'n a maker's power,
To form the Beings of an hour,
To people worlds, to light the skies,
To bid a new creation rise;
O'er all to wield the thunderer's rod,
And act the Momentary God.

There are other passages also in these Essays, that bear so striking a resemblance to the poetical effusions of other writers, that we cannot help reflecting on Mr. Bayes's art of *transposing*; which Miss More seems here unnecessarily to have adopted.—We would recommend to this Lady a firmer reliance on her own genius, and at the same time a closer attention to the meaning, and greater care in the choice, of words, as well as to their order of succession. An instance or two occurring in a foregoing quotation * proves the expediency of it.—A young Lady should *remember*, says she, “that he who endeavours to intoxicate her with adulation intends one day most effectually to humble her.” Here she uses the word *remember* for *reflect*. It is possible such a *reflection*, as is here recommended to her, never before entered her head. How then should she *remember* it? *Remembrance* relates only to things known and past; *Reflection* to things past, present and to come. Our Essayist may, indeed, plead precedent for this abuse of words, as that great Lexicographer Dr. Johnson is frequently guilty of it: it is nevertheless an impropriety.—Again she says, “and at some distant day promises himself the most exorbitant interest for it.” It would have been more proper to have said, “promises himself, at some distant day, &c.” for the promising is now present, though the thing promised be at a distant day. Lord Kaimes has, in his judicious elements of Criticism, made many excellent remarks on the proper use of words in writing; to which we would advise all young authors to attend: these errors, though peccadilloes, tending to deface the stile of an elegant writer, and to detract from the encomium, we borrowed, from Mr. Pope, in the preceding page, to pay Miss Hannah More.

* See page 272.

A Code of Gentoo Laws, or Ordinations of the Pundits, from a Persian Translation, made from the Original, written in the Shanscrit Language. 4to. Printed for the East India Company.

This book not having been printed for sale, and the copies that were printed being already distributed, we shall be the more particular and copious in our account of it, for the sake of such readers as may not have an opportunity of seeing it. In a preliminary discourse, written by the Bramins, are set forth the immediate motives for making this compilation of laws, as follows.

"Whereas this kingdom was the long residence of Hindoos, and was governed by many powerful Roys and Rajahs, the Gentoo religion became catholick and universal here; but when it was afterwards ravaged, in several parts, by the armies of Mahomedanism, a change of religion took place, and a contrariety of customs arose, and all affairs were transacted, according to the principles of faith in the conquering party, upon which perpetual oppositions were engendered, and continual differences in the decrees of justice; so that in every place the immediate magistrate decided all causes according to his own religion; and the laws of Mahomed were the standard of judgement for the Hindoos. Hence terror and confusion found a way to all the people, and justice was not impartially administered; wherefore I thought suggested itself to the governor general, the Honourable Warren Hastings, to investigate the principles of the Gentoo religion, and to explore the customs of the Hindoos, and to procure a translation of them in the Persian language, that they might become universally known by the perspicuity of that idiom, and that a book might be compiled to preclude all such contradictory decrees in future, and that, by a proper attention to each religion, justice might take place impartially, according to the tenets of every sect. Wherefore Bramins, learned in the Shaster (whose names are here subjoined) were invited from all parts of the kingdom to Fort-William, in Calcutta, which is the capital of Bengal and Bahar, and the most authentic books, both ancient and modern, were collected, and the original text, delivered in the Hindoo language, was faithfully translated by the interpreters into the Persian idiom. They began their Work in May, 1773, answering to the month *Jeyt*, 1180 (Bengal Style), and finished it by the end of February, 1775, answering to the month *Phaigoon*, 1182 (Bengal Style)."

The translation from the Persian into English was made by Mr. Nathaniel Brassey Halhed, not many years since of Christ-Church College, Oxford; a young gentleman of the most promising abilities; who was pitched upon by Governor Hastings for the execution of it.

To the preliminary discourse succeed the names of the Bramins who compiled the work, a Glossary of such Shanscrit, Persian, and Bengal words as occur in it, the names of authors quoted in the compilation, a list of the books from which it

was

was made, and a table of contents, consisting of twenty one chapters, the general titles of which are as follow. Of Lending and Borrowing—Of the Division of Inheritable Property—Of Justice—Of Trust or Deposit—Of Selling a Stranger's Property—Of Shares—Of Gift—Of Servitude—Of Wages—Of Rent and Hire—Of Purchase and Sale—Of Boundaries and Limits—Of Shares in the Cultivation of Lands—Of Cities and Towns, and of the Fines for Damaging a Crop—Of Scandalous and Bitter Expressions—Of Assault—Of Theft—Of Violence—Of Adultery—Of what concerns Women—Of Sundry Articles.—Most of these chapters admit of sundry subdivisions, or sections, of which it would be impracticable for us to particularize all with critical remark; and without it, their mere titles would be useless. We must content ourselves, therefore, with noticing only such particular parts and passages as contain something peculiar, local, or characteristic. In doing this, also, we shall be led by the taste and judgement of the ingenious translator, who has himself given a critical abstract of such passages in his preface*.

To the Code is, also, prefixed a preface containing the Bramin's account of the Creation, serving to shew the reason of the institution of the Shaster, and the cause of the superiority of one tribe over another. This preface contains likewise an account of the qualities requisite for a magistrate, and of his employment: but we cannot speak of these or of the work itself more pertinently and critically than hath done the translator himself; whose reflections we shall, therefore, beg leave to substitute as those of a master more fully informed of the subject.

Among the qualities required for the proper execution of publick business, mention is made, "That a man must be able to keep in subjection his lust, his anger, his avarice, his *folly*, and his pride. These vices are sometimes denominated in the Shanscrit under the general term *Opadhee*, a word which occurs in the quoted specimen of the comment upon the *Reig Beid*. The *folly* there specified is not to be understood in the usual sense of the word in an European idiom, as a negative quality, or the mere want of sense, but as a kind of obstinately stupid lethargy, or perverse absence of mind, in which the will is not altogether passive: it seems to be a weakness peculiar to Asia, for we cannot find a term by which to express the precise idea in the European languages; it operates somewhat like the violent impulse of fear, under which men will utter falsehoods totally incompatible with each other, and utterly contrary to their own opinion, knowledge, and conviction; and it may be added also, their inclination and intention. A very remarkable instance of this temporary frenzy happened lately in

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the supreme court of judicature at Calcutta, where a man (not an idiot) swore upon a trial, that he was no kind of relation to his own brother who was then in court, and who had constantly supported him from his infancy; and that he lived in a house by himself, for which he paid the rent from his own pocket, when it was proved that he was not worth a rupee, and when the person in whose house he had always resided stood at the bar close to him.

“Whenever the word *folly* included among the vices above-mentioned occurs in this Code, it must always be understood to carry the meaning here described.—Another conjecture, and that exceedingly acute and ingenious, has been started upon this *folly*, that it may mean the deception which a man permits to be imposed on his judgement by his passions, as acts of rapacity and avarice are often committed by men who ascribe them to prudence and a just assertion of their own right; malice and rancour pass for justice, and brutality for spirit. This opinion, when thoroughly examined, will very nearly tally with the former; for all the passions, as well as fear, have an equal efficacy to disturb and distort the mind: but to account for the *folly* here spoken of, as being the offspring of the passions, instead of drawing a parallel between it and the impulses of those passions, we must suppose the impulse to act with infinitely more violence upon an Asiatic mind than we can ever have seen exemplified in Europe. It is however something like the madness so inimitably delineated in the hero of Cervantes, sensible enough upon some occasions, and at the same time completely wild, and unconscious of itself upon others; and that too originally produced by an effort of the will, though in the end overpowering and superseding its functions.

“It will no doubt strike the reader with wonder, to find a prohibition of fire-arms in records of such unfathomable antiquity; and he will probably from hence renew the suspicion which has long been deemed absurd, that Alexander the Great did absolutely meet with some weapons of that kind in India, as a passage in Quintus Curtius seems to ascertain. Gunpowder has been known in China, as well as in Hindostan, far beyond all periods of investigation.—The word fire-arms is literally Shanfcrit Agnee-after, a weapon of fire; they describe the first species of it to have been a kind of dart or arrow tipped with fire, and discharged upon the enemy from a bamboo. Among several extraordinary properties of this weapon, one was, that after it had taken its flight, it divided into several separate darts or streams of flame, each of which took effect, and which, when once kindled, could not be extinguished; but this kind of Agnee-after is now lost.—Cannon in the Shanfcrit idiom is called Shēt-Aghaee, or the weapon that kills a hundred men at once, from (Shētē) a hundred, and ghēāch to kill; and the Pooran Shasters, or Histories, ascribe the invention of these destructive engines to Bēshōōkermā, the artist, who is related to have forged all the weapons for the war which was maintained in the Suree Jogee between Dewtā and Osfoor (or the good and bad spirits) for the space of one hundred years.—Was it chance or inspiration that furnished our admirable Milton with exactly the same idea, which had never before occurred to an European imagination?

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"The battles which are described in this section, ridiculous as they may appear when compared with the modern art and improvement of war, are the very counterparts of Homer; for, in the early ages of mankind, a battle appears to have been little more than a set of distinct duels between man and man; in which case, every circumstance pointed out in this part of the magistrate's duty might naturally be expected to occur: and this is a forcible argument to prove, that the compilers have not foisted into the Code any novel opinions of their own, when in this place hardly one of the principles of war, as stated by them, is applicable to the present system and situation of mankind.

"There is a particular charge to the magistrate to forbid all fires in the month Cheyt, or part of March and April; this is an institution most wisely and usefully calculated for the climate of Hindostan, where, for above four months before that time, there falls no rain, and where the Wind always blows hard in that month, and is very dry and parching, so that every thing is in the most combustible situation, and the accidental burning of a handful of straw may spread a conflagration through a whole city.—It is observable in India to this day, that fires are more frequent and more dangerous in the month Cheyt than in all the rest of the year.

"Upon the whole, the scope and matter of this section is excellent; and, divested of the peculiar tinct it has received from the religious tenets of its authors, is not unworthy the pen of the most celebrated politicians, or philosophers of ancient Greece."

Our critical translator proceeds next to the Code itself.

"CHAP. I. The Code begins with regulations for that which is one of the first cements of civil society, the mutation of property; which, though equally necessary and advantageous to the public, must be confined within certain limits, and conducted upon the faith of known laws, to render it safe, confidential, and equitable. The favourable distinctions marked towards some tribes, and apparent severity with respect to others, in this chapter, though perhaps not reconcilable to our ideas of social compact, must be supposed perfectly consonant to the maxims of the Gentoos, and familiar to their comprehensions, as it may be observed, that the compilers have been scrupulously exact, in pointing out all such cases as have received different decisions in the different originals from whence the abstract is selected. Indeed, the Bramins, indisputably persuaded that their origin is from the mouth, or superior member, of their Creator, and consequently that the superiority of their tribe is interwoven with the very essence of their nature, esteem that to be a full and satisfactory plea for every advantage settled upon them, above the rest of the people, by the laws of their country; nor are the other casts discontented with the lot to which they have been accustomed from their earliest infancy; if they blame any thing, it is that original turn of chance which gave them rather to spring from the belly or the feet of Brijhmā, than from his arms or head.

"The different rate of interest, established in this chapter to be paid for the use of different articles, is perhaps an institute peculiar to Hindostan; but it reflects a strong light upon the simplicity of ancient manners, before money was universally current as the medium of barter for all commodities, and is at the same time a weighty proof of the great antiquity

antiquity of these laws, which seem calculated for the crude conceptions of an almost illiterate people upon their first civilization.

"CHAP. II. The rights of inheritance, in the second chapter, are laid down with the utmost precision, and with the strictest attention to the natural claim of the inheritor, in the several degrees of affinity. A man is herein considered but as tenant for life in his own property; and, as all opportunity of distributing his effects by will, after his death, is precluded, hardly any mention is made of such kind of bequest. By these ordinances also, he is hindered from dispossessing his children of his property in favour of aliens, and from making a blind and partial allotment in behalf of a favourite child, to the prejudice of the rest; by which the weakness of parental affection, or of a misguided mind in its dotage, is admirably remedied. These laws also strongly elucidate the story of the Prodigal Son in the Scriptures; since it appears from hence to have been an immemorial custom in the East, for sons to demand their portion of inheritance during their father's lifetime, and that the parent, however aware of the dissipated inclinations of his child, could not legally refuse to comply with the application.

"Though polygamy has been constantly practised and universally allowed under all the religions that have obtained in Asia, we meet with very few instances of permitted polyandry, or a plurality of husbands, such as mentioned in the fourteenth section of this chapter: but a gentleman, who has lately visited the kingdoms of Boutân and Thibet, has observed, that the same custom is almost general to this day in those countries; where one wife frequently serves all the males of a whole family, without being the cause of any uncommon jealousy or disunion among them.

"The characteristic enthusiasm of the Gentoos is strongly marked in several parts of this chapter, where it appears, that the property of a Bramin is considered as too sacred to fall into profane hands, even those of the magistrate; which proves also that the magistrates are not Bramins. At the same time, we cannot help noticing many striking instances of moderation and self-denial in the members of this tribe, who, being at once the priests and legislators of the country, have yet resigned all the secular and executive power into the hands of another cast; for it appears, that no Bramin has been properly capable of the magistracy since the time of the Suttee Jogue. They have also in one place ordained, that, "If a widow should give all her property and estate to the Bramins for religious purposes, the gift indeed is valid;" that is, it comes within the letter of the law: "but the act is improper, and the woman blameable." Such a censure, though not amounting to an absolute prohibition, is surely a sufficient warning to those whose weak bigotry might thus lead them to error, and an argument that these lawgivers were free from all the narrow principles of self-interested avidity. The only privilege of importance, which they seem to have appropriated to themselves in any part of this compilation, is an exemption from all capital punishment: they may be degraded, branded, imprisoned for life, or sent into perpetual exile; but it is every where expressly ordained, that a Bramin shall not be put to death upon any account whatsoever.

“CHAP. III. The Chapter of Justice, in its general tendency, seems to be one of the best in the whole Code. The necessary qualifications for the arbitrator, the rules for the examination of witnesses, and the requisites for propriety of evidence, are stated with as much accuracy and depth of judgement as the generality of those in our own courts. In this chapter mention is made of the *Purrekeh*, or Trial by Ordeal, which is one of the most ancient institutes for the distinguishing criterion of guilt and innocence that hath been handed down to us by sacred or profane history: fire or water were the usual resources upon these occasions, and they were constantly prepared and sanctified by the solemnities of a religious ceremonial. The modes of this ordeal are various in India, according to the choice of the parties or the nature of the offence; but the infallibility of the result is to this day as implicitly believed as it could have been in the darkest ages of antiquity.

“We find a particular injunction and description of a certain water ordeal among the first laws dictated to Moses by God himself; it is contained in the fifth chapter of Numbers, from the twelfth to the thirtieth verse, and is for the satisfaction of jealous husbands, in the immediate detection or acquittal of their wives.

“CHAP. IV. V. and VI. In the two succeeding chapters no unusual matter occurs, but such as good sense and a freedom from prejudice will easily develope: but, in the second section of the sixth chapter, a passage appears, which, upon a slight examination, might give the reader a very indifferent opinion of the Gentoo system of government, viz. “A law to regulate the shares of robbers.” This ordinance by no means respects the domestic disturbers of the tranquillity of their own countrymen, or violators of the first principles of society, but only such bold and hardy adventurers as sally forth to levy contributions in a foreign province. Unjust as this behaviour may appear in the eye of equity, it bears the most genuine stamp of antiquity, and corresponds entirely with the manners of the early Grecians, at or before the period of the Trojan war, and of the Western nations, before their emersion from barbarism; a practice still kept up among the piratic states of Barbary to its fullest extent by sea, and probably among many herds of Tartars and Arabian banditti by land. However, the known existence and originality of this savage system will justify the Gentoo magistrate of those ancient periods in assisting the freebooters with his advice, and participating in their plunder, when, at that time, such expeditions were esteemed both legal and honourable.

“CHAP. VII. and VIII. Omitting the modes of gift in the seventh chapter, and the particular ordinances respecting slaves in the eighth, let us proceed to the second section of the ninth chapter, “Of the Wages of Dancing Women or Prostitutes.”

“CHAP. IX. From the most distant ages the Asiatic world has observed the custom of employing women trained up, and hired for the purpose to sing and dance at the public festivals and religious ceremonies. We find that, “When David was returned from the slaughter of the Philistines, the women came out of all the cities of Israel singing and dancing to meet King Saul, with tabrets, with joy, and with instruments of music.”

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"It is still an universal practice among the Gentoos, to entertain a number of such women for the celebration of their solemn festivals; and in many parts of the Deccan, a band of them is kept in every village at the public charge, and they are frequently dispatched to meet any person passing in a public character, exactly conformable to the reception of Saul by the women of Israel. Probably their being exposed to general view and to a free conversation with men (so contrary to the reserve and privacy of the rest of their sex in Asia) first betrayed them into prostitution: and in former ages, a prostitute seems to have been by no means so despicable a character as at present, since one of the first acts of King Solomon's government that was thought worthy to be recorded was a decision from the throne, upon the suit of two harlots. Many states, even among the moderns, have found the necessity as well as utility of tolerated prostitution; they have discovered it to be one of the most effectual methods for preserving the peace of families and the health of individuals; and publick stews have accordingly been licensed under every regulation that could be devised to obviate their probable ill effects, and to secure all their advantages; so, in Asia, the profession of singing and dancing by distinct sets or companies naturally formed these women into a kind of community. And as the policy of a good government will always look with an eye of regard upon every branch of society, it was but just and proper to enact laws for the security and protection of this publick body, as well as of the rest of the state, particularly as the sex and employment of those who composed it rendered them more than usually liable to insult and ill usage.

"It can be no objection to the rules laid down in this place, that the language in which they are delivered is plain even to grossness; it is well known that the ancients, even in their most refined ages, admitted a freedom of speech utterly incompatible with the delicacy of modern conversation, and that we are on that account frequently much embarrassed in translating even the most classical authors of Greece and Rome.—Indecency too seems to be a word unknown to the law, which ever insists upon a simple definition of fact. The English courts, upon trials for rape or adultery, are full as little modest and equivocal in their language as any part of this or some of the succeeding chapters; neither rank nor sex, nor innocence, can protect a woman who is unfortunate enough to be called in as a witness, even upon the most trivial points of such a cause, from being obliged to hear, and even to utter the most indecent and shocking expressions, which are necessarily urged upon her, so far as to authenticate every circumstance in question, without the least disguise of circumlocution or reserve in favour of modesty: yet trials of this nature are published at length among us, and read with eagerness, as much perhaps to the scandal of the law as to the corruption of our imaginations, and the debasement of our manners.

"But a work upon so diffusive a plan as that of this Code is calculated for the perusal of the judge and of the philosopher, and is far above the caviol of narrow understandings and selfish prejudices. These indeed will sometimes feel, or pretend to feel, a greater shock at the mention of certain crimes, than it is to be suspected they would undergo in the commission of them; but for the warning of the subject, and
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for the guidance of the magistrate, no delineation of offences can be too minute, and no discrimination too particular."

Passing over the intermediate chapters, as containing matters less deserving particular notice, we proceed to the XVIIIth.

"This Chapter on Theft contains a complete answer to every objection that might be brought against a former expression in the Code, "Of the Magistrates sharing in the Plunder of Robbers," as almost every possible species of fraud or robbery is in this place impartially condemned. Among other punishments, those of "Cutting off the Hair, Shaving with the Urine of an Ass, &c." are several times mentioned. These are like the stocks and pillory among ourselves, intended to operate upon the feelings of the mind, rather than those of the body, and, by awakening the sense of shame and disgrace, to obviate the necessity of corporal chastisement. They are constantly considered among the Hindoos as the most complete degradation they can undergo, next to the absolute loss of cast. And some imagine, though without foundation, that they are by this punishment really expelled from their tribe; that however is not the case, they are meant merely as temporary humiliations, and as a kind of warning, that upon the next offence the sword of justice will be aimed at the head itself.

"The fines or penalties enjoined for concealed theft, in the third section of this chapter, comprehend most of the modes of capital punishment prescribed by ancient or modern tribunals. Hanging and crucifixion seem to have been the usual kinds of death inflicted by the Jews; but their laws were also no strangers to the practice of burning, as we find by the twenty-first chapter of Leviticus, "The daughter of any priest, if she profane herself by playing the whore, the profaneth her father, she shall be burned with fire."

"The crime of men-stealing, mentioned in this part of the Code, however repugnant to every principle of humanity, is not by any means peculiar to the Gentoo, for it is likewise forbidden, under pain of death, in Deuteronomy, chapter twenty-fourth: "If a man be found stealing any of his brethren of the Children of Israel, and maketh merchandize of him, then that thief shall die, and thou shalt put away evil from among you."

"This part of the compilation exhibits a variety of crimes punishable by various modes of capital retribution, contrary to the general opinion adopted in Europe, that the Gentoo administration was wonderfully mild, and averse to the deprivation of life. One cause for this opinion might be, that, since the Tartar Empire became absolute in India, the Hindoos (like the Jews in the captivity) though in some respects permitted to live by their own rules and laws, have for reasons of government been in most cases prohibited from dying by them. This chapter however displays instances of what might seem unjustifiable severity, did not the Jewish dispensation afford us a number of examples to the same purpose. The ordinance in Moses for stoning a rebellious son, or a girl found not to be a virgin: Samuel's hewing Agag to pieces before the Lord in Gilgal: whole nations cut off at once by unlimited proscription: David's harassing his enemies with harrows of iron; and a thousand other passages of the same tendency, prove
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that the laws of most nations of antiquity were written in letters of blood; and if in England (as it is said) we have near eighty kinds of felonies, all liable to capital punishment, the Gentoos need not think their own legislature uncommonly fertile in employments for the executioner.

“The latter part of this section is particularly set apart to treat of thefts committed by the Bramin tribe; and the many dreadful penalties there enjoined leave the delinquents but a slender satisfaction in their exemption from capital punishment: add too, that from these circumstances it may be collected, that this exemption is really founded upon a reverential regard to the sanctity of their function and character, rather than upon the unjust preference of self-interested partiality.

“CHAP. XIX. The nineteenth and twentieth chapters present us a lively picture of Asiatic manners, and in them a strong proof of their own originality. To men of liberal and candid sentiments, neither the grossness of the portrait nor the harshness of the colouring will seem improper or indecent, while they are convinced of the truth of the resemblance; and if this compilation does not exhibit mankind as they might have been, or as they ought to have been, the answer is plain, “Because it paints them as they were.”—Vices, as well as fashions, have their spring and their fall, not with individuals only, but in whole nations, where one reigning foible for awhile swallows up the rest, and then retires in its turn to make room for the epidemic influence of a newer passion. Wherefore, if any opinions not reconcilable to our modes of thinking, or any crimes not practised, and so not prohibited among us, should occur in these chapters, they must be imputed to the different effects produced on the human mind by a difference of climates, customs, and manners, which will constantly give a particular turn and bias to the national vices.—Hence it would be a weak and frivolous argument for censuring the fifth section of this nineteenth chapter, to object that it was levelled at an offence absurd in itself, not likely to be frequent, or supposing it frequent, still to be deemed of trivial consequence; and to make this objection merely in consideration that the offence may not be usual among us, and has certainly never been forbidden by our legislature, such cavils would betray a great ignorance of the general system of human nature, as well as of the common principles of legislation for penal laws (except for the most ordinary crimes) are not enacted until particular instances of offence have pointed out their absolute necessity; for which reason parricide was not specified among the original institutes of the celebrated lawgiver of Sparta. Hence we may with safety conclude, that the several prohibitions and penalties of this fifth section were subsequent to and in consequence of the commission of every species of enormity therein described.

“In Asia, the indubitable virginity of the bride has ever been a requisite and most necessary condition of a marriage; and indeed the warmth of constitution in either sex, and the universal jealousy of the men in those climates, give great propriety to the caution; for in women the first breach of chastity was always esteemed decisive; and Moses considered the offence in at least as serious a light as the Gentoos have done, since he ordained, that, if the tokens of virginity were

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not found upon a girl at her marriage, she should be stoned:—A hard fate surely, if we reflect to how many accidents to frail an article is liable, without any intention or fault of its possessor! And it a Hindoo's conscience is equally nice with a Jew's, upon this point it cannot be judged extraordinary, that a particular section of this Code should be appropriated to the condemnation of such practices as may violate virginity, and destroy its tokens, even without actual copulation, since the disgrace and other unhappy consequences to the woman are equally inevitable, to what cause soever it be owing that the proofs of her chastity are deficient.

“The best security for female virtue is the total absence of temptation, and consequently, to endeavour to remove the one is a prudent caution for the preservation of the other. We find therefore the several modes and gradations of Asiatic gallantry separately forbidden at the beginning of this chapter, which, by slightly punishing the first preparatives and leading steps to an offence, shews a tender concern for the offender's welfare, to whom it thus gives a monitory check at the very commencement of his design, and before the execution of it has subjected him to the extreme rigour of the law.

“CHAP. XX. It may not be improper to mention upon this chapter, that the Bramins who compiled the Code were men far advanced in years, as one of them above eighty, and only one under thirty-five, by way of apology for the observations they have selected, and the censures they have passed upon the conduct and merits of the fair sex. Solomon however, who probably had as much experience in women as any Pundit in any of the four Jogues, was nearly of the same sentiments, as we may collect from numerous passages in his Proverbs, one of which, in the thirtieth chapter, so exactly corresponds with a sentence in this part of the Code, that the one almost seems a literal transcript from the other. “There are,” says Solomon, “Three Things that are never satisfied; yea, four Things say not, it is enough: “The Grave and the Barren Womb; the Earth that is filled not with “Water, and the Fire that saith not, it is enough.”

“The passage in the Code will speak for itself;—so striking a resemblance needs neither quotation nor comment:—Yet neither the Royal Author of the Proverbs, nor the composers of the Shasters, are by any means so censorious or so unjust as to deny the possibility of excellence in the female sex, though they allow the instances to be somewhat scarce, and that wives of this quality are only to be obtained by many and great acts of piety, or, as Solomon expresses it, “A “Prudent Wife is from the Lord.”

“The many rules laid down in this chapter, for the preservation of domestic authority to the husband, are relics of that characteristic discipline of Asia, which sacred and profane writers testify to have existed from all antiquity; where women have ever been the subjects, not the partners of their *lords*, confined within the walls of a haram, or busied without doors in drudgeries little becoming their delicacy. The Trojan princesses were employed in washing linen; and Rebecca was first discovered by Abraham's servant with a pitcher upon her shoulder to water camels. “Two Women shall be grinding at the Mill,” says the Prophet; but the notoriety of this fact obviates the necessity of quotations:”

it may just be observed, that Solomon in praising a good wife mentions, that "She rises while it is yet Night," which we must suppose to be before her husband; and we find this to be one of the qualifications for a good Gentoo wife also.

"The latter part of this chapter relates to the extraordinary circumstance of womens burning themselves with their deceased husbands:—The terms of the injunction as there set forth are plain, moderate, and conditional: "It is proper for a Woman to burn with her Husband's "Corps;" and a proportionate reward is offered in compensation for her sufferings.—Notwithstanding the ordinance is not in the absolute style of a command, it is surely sufficiently direct to stand for a religious duty; the only proof that it is not positive is the proposal of inviolable chastity as an alternative, though it is not to be taken for an equivalent. The Bramins seem to look upon this sacrifice as one of the first principles of their religion, the cause of which it would hardly be orthodox to investigate. There are however several restrictions with respect to it, as that a woman must not burn herself if she is with child, nor if her husband died at a distance from her, unless she can procure his turban and girdle to put on at the pile, with other exceptions of the same nature, which they closely conceal from the eyes of the world, among the other mysteries of their faith: but we are convinced equally by information and experience, that the custom has not for the most part fallen into desuetude in India, as a celebrated writer has supposed.

"CHAP. XXI. The twenty-first chapter comprehends a number of unconnected articles, of which the last section is a kind of peroration to the whole work. But of such parts of these ordinances as relate merely to the religious opinions of the Hindoos we certainly are not authorized to judge; they were instituted in conformity to *their* prejudices; and the consciences of the people, as well as the penalties of the law, enforce their obedience. Hence little observation need be made upon the unaccountable prohibitions of the second section, but that the commission of such ridiculous crimes, for which no possible temptation can be pleaded, may be severely punished, without much danger to the generality of mankind.

"The article of the third section is of a more serious nature, and contains an injunction not unnecessary for the general peace and good order of every community. The vulgar in all nations are tied down to the continual exercise of bodily labour for their own immediate subsistence; and their employments are as incompatible with the leisure requisite for religious speculations, as their ideas are too gross for the comprehension of their subtilty; add to this, that illiterate minds are usually so apt to kindle at the least touch of enthusiastic zeal, as to make their headstrong superstition the most dangerous of all weapons in the hands of a designing partizan; like the *Agnee-aster*, it rages with unquenchable violence, and separating into a thousand flames, all equally destructive, subsides not but with the exaltation of a Cromwell, or a massacre of Saint Bartholomew. Moses observed a like severity with this Code, in prohibiting the rest of the people from any interference with the profession of the priesthood; the ordinance is issued from the mouth of God himself: "Thou shalt appoint Aaron and his Sons, and

"they shall wait on their Priest's Office, and the Stranger that cometh nigh shall be put to Death."

"Indeed the whole office, as well as the sacred pre-eminence of the Braminical tribe, is almost an exact counterpart of that of the Levitical: the Levites were particularly forbidden wine; so are the Bramins: the Levites were more than others enjoined to avoid the contact of all uncleanness; so are the Bramins: the Levites were to assist the magistrate's judgement in difficult cases; so are the Bramins: and, in every other respect, the resemblance might well authorize a suspicion, that they had originally some remote affinity to each other, though conjecture cannot possibly trace the source of the connexion."

But we must here close this long quotation, taking our present leave of this curious and entertaining article, with the conclusion of the translator's preface.

"It is not only to the laws of Moses that this Code bears a striking likeness; many other parts of the Holy Scriptures may from hence be elucidated or confirmed: thus in the Book of Genesis we find Laban excusing himself for having substituted Leah in the place of Rachel to Jacob, in these words: "It must not be so done in our Country, to give the Youngest (Daughter) before the First-born:" This was long before Moses was born.—So in this compilation it is made criminal for a man to give his younger daughter in marriage before the elder, or for a younger son to marry while his elder brother remains unmarried.

"Comparisons of this nature will illustrate many doubtful passages, and explain many obsolete customs and usages alluded to throughout the Bible; so that should no part of these laws be thought worthy of adoption into the system of a British government in Asia, they will yet well deserve the consideration of the politician, the judge, the divine, and the philosopher, as they contain the genuine sentiments of a great and flourishing people, at a time when it was impossible for them to have any connexion or communication with the European world, upon subjects in which all mankind have a common interest; as they abound with maxims of general policy and justice, which no particularity of manners, or diversity of religious opinions can alter; as they may become useful references for a number of national and local distinctions in our own Sacred Writings, and as the several powers of the mind, in the gradual progress of civilization, may by judicious comparisons from hence be investigated almost to their first principles."

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Choix des Mémoires de l'Académie Royale des Inscriptions and Belles-Lettres—or, A Collection of the Memoirs of the Royal Academy of Inscriptions and Belles-Lettres. 3 vols. 4to. 3l. 3s. Becket and Elmsly.

The design of the Editor *, in forming this Collection, seems to have been to furnish such gentlemen, as want either

* Mr. Rose of Chiswick.

ability to purchase, or time or inclination to peruse, the Memoirs of the Royal Academy of Inscriptions and Belles Lettres at large, with such select pieces of that voluminous work †; as are of most general use, and most likely to gratify the taste of the Classical reader. With this view, he has avoided the insertion of such papers as relate to dry and abstruse subjects, and has confined himself to such pieces, as have either an immediate or a remote tendency to throw some light upon the Greek and Roman writers. And, in order to leave room for greater variety, he has passed over such dissertations, as are of too great a length to be easily admitted into a Collection of this kind. The essays on the Roman Legion alone, all of them inseparably connected, and forming an entire whole, would, if printed together, make a large Quarto volume.

The collection, agreeable to the plan of the original work, is divided into two parts; the first containing what is called *The History of the Works of the Royal Academy of Inscriptions and Belles Lettres*. This consists of such pieces as were not deemed worthy of being inserted at length, but the substance of which is here digested into an historical form by the secretary to the Academy or some of its members. The second part contains *the Memoirs of the Academy, properly so called*; that is such essays, as were judged by the Academy to be so highly finished, as to be thought worthy of being printed without any alteration. To give the bare titles of all the essays that compose this collection, would exceed the usual limits of an article in our Review. We shall content ourselves at present with mentioning those of the principal pieces, which occur in the first volume, from which the reader will be enabled to determine what degree of judgment the Editor has discovered in his selection.

The titles of these pieces are—A Discourse on the Gymnastic art of the Ancients—Of the expiations of the ancient Greeks and Romans—Of Human Sacrifices—Of Presages—Of the riches of the temple of Delphos, and how often it was pillaged—Whether the Table ascribed to Cebes, be really the production of that author—A Parallel between Homer and Plato—A Dissertation on the use which Plato has made of the Poets—A Discourse on the manner in which Virgil has imitated Homer—A Dissertation on the Hesperides—A Dissertation on the Gorgons—A Discourse on the fable of Epic Poems.—An Essay on the origin and nature of the Epithalamium—An ex-

* Amounting to 36 vols. 4to.

amination of the Question, whether it be necessary that a Tragedy should consist of five acts—An Essay on Satire; shewing its rise, progress, and different Revolutions.

As a specimen of the entertainment, which the reader is to expect from the perusal of these essays, we shall present him with the substance of what is said on the subject of Cebes's Table. The writer of this article, the Abbé Sevin, contends, that this table, though usually ascribed to Cebes, cannot be the work of that author; and he endeavours to support his assertion by the following arguments: 1. Things are mentioned in the Table that did not exist in the time of Cebes. 2. Sects of Philosophers are condemned in it that were not known in his time. 3. The author does not adopt the sentiments of the Sect, to which Cebes belonged. 4. He does not write in the dialect, which was constantly used by philosophers of that sect. 5. It is not credible that such a work should have been buried in oblivion for upwards of five centuries.

On the first head he observes, that the word *Χάρτιν*, as signifying a written paper, is used in the Fable; though that word was not known in Greece till long after the time of Cebes, and the art of writing on paper was not introduced into Greece till after the Conquest of Egypt by Alexander. Theophrastus too, in his history of plants mentions a great many purposes to which paper was applied; but he says not a word of writing as one of them. And yet Theophrastus wrote his history in the 116th Olympiad, whereas Cebes, who was a disciple of Socrates, must have lived before the hundredth Olympiad.

On the second head he remarks, that the author of the Table condemns particular sects of Philosophers, that did not exist in the time of Cebes. In talking of those, who pursue vain and unprofitable studies, he classes them thus—Poets, Orators, Logicians, Musicians, Arithmeticians, Geometricians, Astrologers, Epicureans (*ἑδονικοί*), as they are called in the original) Peripaticians, and Criticks. But it is universally agreed, that the three last Sects were not known in the time of Cebes.

In handling the fourth argument, M. Sevin says, that the author of the Fable has been at no pains to make Cebes talk consistently with the character of his sect. Cebes was, as appears from the Phædon of Plato, a disciple of the school of Pythagoras; and, in that very dialogue, he strenuously defends the doctrine of his master. But it is well known, that Music and Arithmetic were two sciences, which the Pythagoricians held in the highest estimation. Jamblichus informs us,
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that they were particularly fond of Music; and, if we may believe Quintilian and Boethius, they never suffered a day to pass without devoting part of it to that delightful art. In the fragments that remain of the ancient Pythagoricians, such as those of Hippodamus and Euryphamus, nothing is more common than comparisons taken from Music. And, in fine, we learn from Porphyrius, that there was a sect of Musicians, that bore the name of Pythagoreans. As to Arithmetic, Moderatus assures us, that they studied it with uncommon attention. And how, indeed, could they possibly do otherwise? they, who, according to Theodoret, were taught by their master to believe, that in the perfect knowledge of numbers consisted the chief happiness of man. What an absurdity, then, for the author of the Table, to represent Cebes, a professed Pythagorean, as condemning Music and Arithmetic; the two sciences, which, by the principles of his sect, he must have been naturally inclined to prefer to all others! Add to this, as a fourth argument against the authenticity of the Table, that it is wrote in the common dialect, whereas it is well known that all the Pythagoricians wrote in the Doric dialect.

M. Sevin concludes with observing, it is extremely improbable, that a work, possessed of greater merit than most ancient pieces, should have been neglected and overlooked for the space of five hundred years. Lucian, he says, is the first writer that quotes it; and, upon the whole, he gives it as his opinion, that it cannot lay claim to a much earlier date than the time of that Author.

(To be continued.)

*A Treatise on Man, his Intellectual Faculties and his Education. A Posthumous work of M. Helvetius. Translated from the French, with Additional Notes *, By W. Hooper, M. D. 2 vol. 8vo. 12s. Law.*

The celebrated author of the Essay, *de L'Esprit*, hath, in this work, bequeathed to the world a performance; in which the whole Man is investigated more at large. The principles laid down in that Essay are here professedly repeated and placed in a new point of view.

* We cannot help thinking Helvetius extremely unfortunate in respect to English translators. His Essay *de l'Esprit* was very hastily and bunglingly translated: the present is still more execrable. The translator's notes, also, are very superficial and paltry.

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"My inducement, says he, to engage in the following work, was merely the love of mankind and of truth; from a persuasion, that to become virtuous and happy, we wanted only to know ourselves, and entertain just ideas of morals.

"My design can hardly be mistaken. Had I published this book in my life-time, I should in all probability have exposed myself to persecution, without the prospect of any personal advantage.

"That I have continued to maintain the same sentiments which I advanced in my *Treatise on the Understanding*, is the consequence of their appearing to me the only rational principles on the subject, and of their being generally adopted, since that time, by men of the greatest learning and abilities.

"Those principles are farther extended, and more accurately examined, in the present work than in the former; my reflection having suggested a number of new ideas, while I was employed in the composition."

"A writer, continues he, who is desirous of the favour of the great, and the transitory applause of the present hour, must adopt implicitly the current principles of the time, without ever attempting to examine or question their authority; and from this source arises the want of originality, so general among literary productions. Books of intrinsic merit, and which discover real genius, are the phenomena but of very few periods in the space of many ages; and their appearance, like that of the sun in the forest, serves only to render the intervening darkness more conspicuous. They constitute an epoch in the history of the human understanding, and it is from the principles they contain, that future improvements in science derive their origin."

So numerous and various are the ingredients, which enter into the composition of that wonderful compound, *Man*, that it is impossible for a writer to analyze such a subject with any tolerable degree of discrimination, without constituting at the same time a most multifarious and complicated tract. Such, is, of course the work before us; the diversity of which lays the Reviewer under no little disadvantage; as the several divisions of the subject are treated so concisely as to render *abstract* in a great measure impracticable, and to *extract* even a moderate part of what is new, or otherwise worthy notice and remark, would swell the article, beyond the limits, to which we are necessarily confined.—We shall endeavour, therefore, to steer a middle course, and give our readers as satisfactory an account of the Contents as the nature of the work will admit.

In his introductory section, the author takes into consideration the different points of view, from which we may consider man; together with the influence of education; proceeding to discuss the question "Whether the difference in
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the minds of men be the effect of their different organisations or of education."

Of education he justly observes that no two persons receive exactly the same.

"I still learn, says he, my instruction is not yet finished: When will it be? When I shall be no longer sensible; at my death. The course of my life is properly nothing more than a long course of education.

"What is necessary that two individuals should receive precisely the same education? That they should be in precisely the same positions and the same circumstances. Now such an hypothesis is impossible: it is therefore evident, that no two persons can receive the same instructions.

"But why put off the term of our education to the utmost period of life? Why not confine it to the time expressly set apart for instruction, that is, to the period of infancy and adolescence?"

"I am content to confine it to that period; and I will prove in like manner, that it is impossible for two men to acquire precisely the same ideas.

"It is at the very instant a child receives motion and life that it receives its first instruction: it is sometimes even in the womb where it is conceived, that it learns to distinguish between sickness and health. The mother however delivered, the child struggles and cries; hunger gripes it, it feels a want, and that want opens its lips, makes it seize, and greedily suck the nourishing breast. When some months have passed, its sight is distinct, its organs are fortified, it becomes by degrees susceptible of all impressions; then the senses of seeing, hearing, tasting, touching, smelling, in a word, all the inlets to the mind are set open; then all the objects of nature rush thither in crowds, and engrave an infinity of ideas in the memory. In these first moments what can be true instructors of infancy? The divers sensations it feels: these are so many instructions it receives.

"If two children have the same preceptor, if they are taught to distinguish their letters, to read and repeat their catechism, &c. they are supposed to receive the same education. The philosopher judges otherwise: according to him, the true preceptors of a child are the objects that surround him; these are the instructors to whom he owes almost all his ideas.

"A short history of the infancy of man will bring us acquainted with them. He no sooner sees the light than a thousand sounds strike his ears; he hears nothing but a confused noise; a thousand bodies offer themselves to his sight, but present nothing but objects imperfectly defined. It is by insensible degrees the infant learns to hear and see, to perceive and rectify the errors of one sense by another.

"Being constantly struck by the same sensations in the presence of the same objects, he thereby acquires a more complete remembrance of them, in proportion as the same action of the objects are repeated on him; and this action of them we should regard as the most considerable part of his education.

The

"The child in the mean time grows; he walks and walks alone; numberless falls then teach him to preserve the equilibrium of his body, and to stand firm on his legs; the more painful the falls, the more instructive they prove, and the more adroit, attentive, and cautious he walks.

"The child grows strong; he runs, he is already able to leap the little canals that traverse and water the garden. It is then that by repeated trials and falls he learns to proportion his leaps to the width of the canals.

"He sees a stone fall into the water and sink to the bottom, while a piece of wood floats on the surface: by this instance he acquires the first idea of gravity.

"If he take the stone and the wood out of the water, and by chance they both fall on his feet, the unequal degree of pain occasioned by their fall, engraves more strongly on his memory the idea of their unequal weight and hardness.

"If he chance to throw the same stone against one of the flower-pots placed on the border of a canal, he will then learn that some bodies are broke by a blow that others resist.

"There is therefore no man of discernment who must not see in all objects, so many tutors charged with the education of our infancy.

"But are not these instructors the same for all? No. The chance is not precisely the same for any two persons; but suppose it were, and that two children owed their dexterity in walking, running, and leaping to their falls; I say, that as it is impossible they should both have precisely the same number of falls, and equally painful, chance cannot furnish them both with the same instructions.

"Place two children on a plain, in a wood, a theatre, an assembly, or a shop. They will not, by their mere natural position, be struck precisely in the same manner, nor consequently affected with the same sensations. What different subjects moreover are by daily occurrences incessantly offered to the view of these two children!

"Two brothers travel with their parents, and to arrive at their native place they must traverse long chains of mountains. The eldest follows his father by the short and rugged road. What does he see? Nature in all the forms of horror; mountains of ice that hide their heads among the clouds, massy rocks that hang over the traveller's head, fathomless caverns, and ridges of arid hills, from whence torrents precipitate with a tremendous roar. The younger follows his mother through the most frequented roads, where nature appears in all her pleasing forms. What objects does he behold? Every where hills planted with vines and fruitful trees, and vallies where the wandering streams divide the meadows, peopled by the brouzing herds.

"These two brothers have, in the same journey, seen very different prospects, and received very different impressions. Now a thousand incidents of the same nature may produce the same effects. Our life is nothing more, so to say, than a long chain of similar incidents; let men not ever flatter themselves, therefore, with being able to give two children precisely the same education.

Our author proceeds to illustrate the important subject of Education in several chapters of his first section; considering it in its several varieties, as they are conformable to custom, and as they tend to the formation of the moral character. Of a *Collegiate* Education he observes that an uniformity of it is not adapted to all capacities. Of a *Domestic* Education, that in every individual, it ought to be different. But the difficulty, or rather impracticability of this, is obvious;—It is more pertinently that he ascribes the formation of characters to accident.

“The most striking characters are sometimes the produce of an infinity of little accidents. It is from an infinity of threads of hemp that the largest cables are formed. There is no change that chance cannot produce in the character of a man. But why do these changes almost always operate in a manner unperceived by himself? Because, to perceive them, he must have a most severe and penetrating eye on himself. Now pleasure, idleness, ambition, poverty, &c. equally divert him from this observation. Every thing turns him away from himself. A man has, moreover, so much respect for himself, so much veneration for his own conduct, as, being the consequence of such sagacious and profound reflection, that he can rarely permit himself to examine it: pride forbids, and pride is readily obeyed.

“Chance has, therefore, a necessary and considerable influence on our education. The events of life are frequently the produce of the most trifling incidents. I know this assertion disgusts our vanity, which constantly assigns great causes to effects that appear to it of great consequence. To destroy the illusions of pride, I shall prove, by the aid of facts, that it is to the most trifling incidents the most illustrious citizens have sometimes owed their talents. From whence I conclude, that chance acts in a like manner on all mankind, and if its effects on ordinary minds are less remarked, it is merely because minds of this sort are themselves less remarkable.”

The author proceeds to illustrate this point by examples, as follows:

“For my first example, I shall cite M. Vaucanson: his pious mother had a spiritual director, who lived in a cell, to which the hall where the clock was placed served as an antichamber. The mother paid frequent visits to this director. Her son waited for her in the antichamber: there alone, and having nothing to do, he wept with weariness, while his mother wept with repentance. However, as we commonly weep and weary ourselves as little as possible, and as in a state of vacation there are no sensations indifferent, young Vaucanson was soon struck with the uniform motion of the pendulum, and desirous of discovering its cause. His curiosity was roused; he approached the clock-case, and saw, through the crevices, the wheels that turn each other; discovered a part of the mechanism, and guessed at the rest. He projected a similar machine, which he executed in wood with a knife, and at last was able to make a clock more or less perfect. Encouraged by this first success, his taste for mechanics was determined.

His talents displayed themselves; and the same genius that enabled him to make a clock in wood, showed him the possibility of forming a fluting automaton.

A chance of the same sort allumed the genius of Milton. Cromwell died, his son succeeded him, and was driven out of England. Milton participated his ill-fortune; he lost the place of secretary to the protector, was imprisoned, released, and driven into exile. At last he returned, retired to the country, and there, in the leisure of retreat and disgrace, he executed the poem which he had projected in his youth, and which has placed him in the rank of the greatest of men.

If Shakespeare had been, like his father, always a dealer in wool; if his imprudence had not obliged him to quit his commerce, and his country; if he had not associated with libertines, and stole deer from the park of a nobleman; had not been pursued for the theft, and obliged to take refuge in London; engage in a company of actors; and, at last, disgusted with being an indifferent performer, he had not turned author; the prudent Shakespeare had never been the celebrated Shakespeare; and whatever ability he might have acquired in the trade of wool, his name would never have reflected a lustre on England.

It was a chance nearly similar that determined the taste of Moliere for the stage. His grandfather loved the theatre, and frequently carried him thither. The young man lived in dissipation; the father observing it, asked in anger, if his son was to be made an actor. Would to God, replied the grandfather, he was as good an actor as Montrose. Those words struck young Moliere; he took a disgust to his trade, and France owes its greatest comic writer to that accidental reply. Moliere, a skilful tapestry-maker, had never else been cited among the great men of his nation.

Corneille loved; he made verses for his mistress, became a poet, composed *Melite*, then *Cinna*, *Rodogune*, &c. is the honour of his country, and an object of emulation for posterity. The discreet Corneille had remained a lawyer, and composed briefs that would have been forgotten with the causes he defended. Thus it is, that the devotion of a mother, the death of Cromwell, deer-stealing, the exclamation of an old man, and the beauty of a woman, have given five illustrious characters to Europe.

I should never have done if I would enumerate all the writers celebrated for their talents, and who owed those talents to similar incidents *. Many philosophers adopt my opinion on this particular.

* It will not be improper, however, to add here one more instance; Newton, in his younger days, was a student at Cambridge, but during the time of the plague retired into the country. As he was reading under an apple-tree, one of the fruit fell and struck him a smart blow on the head. When he observed the smallness of the apple he was surprized at the force of the stroke. This led him to consider the accelerating motion of falling bodies, from whence he deduced the principles of gravity, and laid the foundation of that philosophy which will reflect honour on the English nation, when, perhaps, the names of Cressy, Agincourt, and Blenheim, will be utterly forgotten. TRANSLATOR'S NOTE.

M. Bonnet

M. Bonnet compares with me, genius to a lens, that burns in one point only. Genius, according to us, is but the produce of a strong and centered attention to any art or science; but from whence does this attention proceed? From a lively taste we feel for that art or science. Now this taste is not the mere gift of nature. Is a man born without ideas? He is born also without tastes. We may, therefore regard them as acquisitions arising from the situations in which we are placed. Genius then, is the remote produce of incidents or chances nearly similar to those I have cited.

The celebrated Rousseau, our author observes, is not of this opinion.

"He is, however, himself an instance of the power of chance. On entering the world fortune placed him in the train of an ambassador. A bickering with that minister made him quit the political career, and follow that of the arts and sciences. His choice lay between eloquence and music; equally adapted to succeed in both those arts, his taste remained for some time undetermined; a particular series of circumstances made him at last prefer eloquence; a series of another kind would have made him a musician. Who knows if the favours of a fair chanteuse would not have produced that effect? No one at least can affirm, that love could not have made an Orpheus of the French Plato. But what particular incident made M. Rousseau enter the career of eloquence? I do not know: that is his secret; all that I can say is, that in this pursuit his first success was sufficient to determine his choice.

"The academy of Dijon proposed a prize for eloquence. It was a whimsical subject; the question was, *Whether the sciences be more useful than useful to society?* The only striking manner of treating this question was to take part against the sciences. M. Rousseau was sensible of this; and made on this subject an eloquent discourse, that deserved and obtained great encomiums. This success made the remarkable period of his life. From hence arose his glory, his misfortunes, and his paradoxes.

Charmed with the beauty of his own discourse, the maxims of the orator soon became those of the philosopher; and from that moment, devoted to the love of paradoxes, nothing was difficult to him. Was it necessary to maintain, in order to defend his opinion, that the man absolutely brutal, without art, without industry, and inferior to every known savage, is notwithstanding more virtuous and happy than the polished citizen of London or Amsterdam? he was ready to maintain it.

The dupe of his own eloquence, and content with the title of an orator, he renounced that of a philosopher, and his errors became the consequence of his first success. The least causes have often produced the greatest effects. Chagrined at last by contradictions, or perhaps too fond of singularity, M. Rousseau quitted Paris and his friends: he retired to Montmorency. He there composed and published his *Emile*; and was pursued by envy, ignorance, and hypocrisy. Esteemed by all Europe for his eloquence, he was persecuted in France. They applied to him this passage, *cruciaturs ubi est, laudatur ubi non est.*

Obliged at last to retire to Switzerland, and continually more irritated against persecution, he there wrote his famous letter addressed to the archbishop of Paris. Thus it is that all the ideas of a man, all his glory, and all his misfortunes, are frequently formed into a series by the invisible power of a first event. M. Rousseau, therefore, as well as an infinity of illustrious men, may be considered as one of the *objets d'œuvres* of chance.

"Let me not be reproached with having stopped to consider the causes to which great men have so frequently owed their talents; my subject obliged me to it. I shall not grow tedious by details. I know that the public is fond of great talents, and that the trifling causes by which they are produced appear of little consequence. I see with pleasure a river roll its waves majestically through the plain, but it is with labour my imagination mounts to its source, to see it assemble the volume of waters necessary to its course. Objects present themselves to us in masses; it is with weariness we attend to their decomposition. I cannot persuade myself without difficulty, that the comet which traverses with such rapidity our mundane system, and menaces its ruin, is nothing more than a certain composition of invisible atoms.

"In morals, as in physics, we are struck by the great alone: we constantly assign great causes to great effects; we would make the signs in the zodiac announce the fall or revolution of empires. Yet how many crusades have been undertaken or suspended; how many revolutions accomplished or prevented; how many wars kindled or extinguished, by the intrigues of a priest, a woman, or a minister. It is for want of secret anecdotes, that we do not every where find the glove of the duchess of Marlborough.

"Let what I here say of empires be applied to individuals: it will appear in like manner, that their exaltation or disgrace, their happiness or misery, are the produce of a certain series of circumstances, of an infinity of chances unforeseen, and apparently insignificant. I compare the little incidents that produce the great events of our lives, to the hairy fibres of a root that insinuate insensibly into the clefts of a rock, and there increase that it may one day spring up.

"Chance, therefore has, and always will have, a part in our education, and especially in that of men of genius; therefore, would you increase their number in a nation, observe the means that are used by chance to inspire mankind with a desire of becoming illustrious. This observation made, place them expressly and frequently in the same positions that chance places them but seldom: this is the only way to make them numerous.

"The moral education of mankind is now almost entirely abandoned to chance. To render it perfect, the plan must be directed by public utility, and founded on simple and invariable principles; this is the only method to diminish the influence it receives from chance, and to obviate the contradictions that are found, and must necessarily be found, among all the various precepts of modern education.

The remainder of the first section is taken up with reflections on false religions; but as the author does not appear to think
any

any religion true *, we shall pass over what is advanced on this subject. From the different questions examined, the conclusion, at the end of this section, is that the actual inequality, observed in the understanding of different persons, ought not to be considered, in the case of men organized in the ordinary manner, as an undeniable proof of their capacities being likewise unequal.

At the end of each section, the author hath added such illustrations, as he conceived might interrupt the reader, in perusing the text, if subjoined by way of note. We shall give our readers, therefore, a specimen of one or two, in his own miscellaneous way.

"There are but few countries where the sciences of morality and politics are studied. Young people are seldom permitted to exercise their minds on subjects of this sort. The priests are unwilling they should contract a habit of reasoning. The word *rational* is now synonymous with *incredulous*. The clergy probably suspect that the arguments for faith, like the little wings of Mercury, are too weak to support it. To be a philosopher, says Malbranche, we must see clearly; and to be faithful, we must believe blindly. Malbranche did not perceive that he made a fool of his firm believer. In fact, wherein does a *fottish* credulity consist? in believing without sufficient evidence. They will tell me here of the faith of Charbonnier. He was in a particular situation. He talked with God, who gave him an inward light. Every man except this Charbonnier, who boasts of a blind faith, and a belief on *hear-say*, is therefore a man puffed up with infatuation."

* Take a copy of our Author's countenance from the XIth Chapter of the same section.

"Every religion, says Hobbes, founded on the fear of an invisible power, is a tale, that, avowed by a nation, bears the name of religion, and dis-avowed by the same nation, bears the name of superstition." The nine incarnations of Wistnou are religion in the Indies, and tales at Nuremberg.

"I shall not make use of the authority of this definition to deny the truth of religion. If I believe my nurse and my tutor, every other religion is false, mine alone is the true. But is it acknowledged for such by the universe? No: the earth still groans with the multitude of temples consecrated to error. There is no one that is not the religion of some country.

"The histories of Numa, Zoroaster, Mahomet, and to many other founders of modern worship, teach us that all religions may be considered as political institutions, which have a great influence on the happiness of nations. I therefore suppose, as the human mind still produces, from time to time, new religions, that it is a matter of importance, in order to render them the least detrimental possible, to point out the plan that should be followed in their formation.

"All religions are false, except the Christian: but I do not confound that with papism."

In the next chapter the author (being dead) is bold enough to attack *Fegery*, or as our half-translator calls it, *Papism*.

"The

"The jesuits afford a striking example of the power of education. If their order has produced few men of genius in the arts or sciences; if they have had no Newton in physics, no Racine in Tragedy, no Huygens in astronomy, or Pott in chymistry; no Bacon, Locke, Voltaire, Fontaine, &c. it is not that the religious of this order never find among their scholars those who discover the greatest genius. The Jesuits moreover, from the tranquillity of their colleges, have not their studies molested by any avocations, and their manner of living is the most favourable to the acquisition of talents. Why then have they given so few illustrious men to Europe? It is because, surrounded by fanatics and bigots, a Jesuit dare not think but after his superiors: it is, moreover, because, forced to apply themselves for years together to the study of the casuists and theology, that study, so repugnant to sound reason, destroys its efficacy on them. How can they preserve on the benches a just judgment! the habit of sophistry must corrupt it."

"The greater part of men of genius would have it believed that their early youth announced what they should one day be: this is their foible. Would they pretend to be of a superior race to the rest of mankind? be it so. Let us not dispute this point with their vanity: we shall affront them; but let us not believe it on their mere assertion; we should deceive ourselves. Nothing is more elusory and uncertain than these first prognostics. Newton and Fontenelle were but indifferent scholars. The classics are filled with clever children, the world with foolish men."

"There are no frauds, falsehoods, tricks, betraying of confidence, in short, no methods more base and villainous than those, the priests have employed to encrease their wealth. The Capitularies collected by Baluze, vol. ii. inform us by what means the clergy of France formerly acquired their tenth, "They produced a letter, which they said came down from heaven, and was wrote by Jesus Christ; in which our Saviour threatened the Pagans, the Sorcerers, and those who did not pay the tenth, to blast their fields with sterility, and to send flying serpents into their houses, to devour the breasts of their women." This first letter not succeeding, the priests had recourse to the devil. They produced him (see the same Capitularies, vol. i.) in an assembly of the nation, and the devil becoming at once apostle and missionary, and zealously concerned for the welfare of France, endeavoured to recall them to their duty by salutary castigations. "Open your eyes at last, said the clergy, the devil himself was the author of the last famine; it was he that devoured the corn in the ear: dread his fury. He has declared, in the midst of the fields, with dreadful howlings, that he will inflict the most cruel punishment on those hardened Christians who refuse the tenth." So many impostors on the part of the clergy prove that, in the time of Charlemagne, none but the pious souls paid the tenth. If the clergy were supposed to have had a right to levy it, they would not have had recourse to God and the devil. This fact makes me recollect another of the same sort: it is a sermon of a vicar on the same subject. "O, my dear parishioners, said he, do not follow the example of the wretched Cain,

" Cain, but much rather that of the good Abel. Cain would never pay the tenth, nor go to mass. Abel, on the contrary, always paid it with the fairest and best, and never once missed a mass." Grotius, on the subject of tenths and donations, says, " that the scruple of Tiberius in accepting such gifts, should make the monks ashamed of their rapacity."

For the last, we shall quote the last note of the section, to which the learned translator has prudentially added a wise reflection of his own; well considering, no doubt that, to a man of his profound sagacity, Helvetius to Hooper, must be a mere novice.

" The re-union of the temporal and spiritual powers in the same hands, is indispensable. Nothing is done against the sacerdotal body by merely making it more humble. Who does not entirely annihilate it suspends, and not destroys its influence. A body is immortal; a favourable circumstance, such as the confidence of a prince, or a revolution in the state, is sufficient to restore its primitive power. It will then revive with a vigour the more redoubtable, as by being instructed in the causes of its abasement, it will be more attentive to overthrow them. The ecclesiastical body in England is at present without power, but it is not annihilated. Who then can affirm, said a certain nobleman, that it will not one day reassume its original ferocity, and again cause as much blood to flow as it did formerly? One of the greatest services that could be rendered to France, would be to employ a part of the extravagant revenues of the clergy to the liquidation of the national debt. What could the clergy object, if, careful of their welfare, they were to preserve their benefices during life, and if after that they were to be alienated? Where would be the evil of bringing so large a quantity of riches again into the circulation *?"

(To be Continued.)

Letters from the late Most Rev. Dr. Thomas Herring, Lord Archbishop of Canterbury, to William Duncombe, Esq; deceased from the Year 1728 to 1757. With Notes and an Appendix. 8vo. 3s. 6d. sewed. Johnson.

There is nothing displays the true disposition and character of men so much as their private and familiar letters †. If they are of eminence, therefore, sufficient to render the knowledge

* On this note the translator makes the following: " Our author will be excused this wild supposition; as, being a foreigner, and not sufficiently acquainted with our excellent constitution, such an alteration in the power of the clergy would totally destroy that equilibrium in which the essence of our liberty consists."

† The same may be said of their opinions and sentiments; which are often better collected from their private correspondence than from their public writings. Thus it were a matter of much dispute, whether Cicero believed in a future state, were we to judge solely from the latter; whereas a single passage, in his letters to Atticus (supposing these were not intended for the public eye), seems conclusively to confirm it. *Tempus est nos de illâ perpetuâ jam, non de hac exiguâ vitâ, cogitare. Rev.*

of such personal character a matter of public curiosity, the world is under proportional obligation to the editor of them. Archbishop Herring was not a man of a brilliant or striking genius; he was, yet, a man of good sense, erudition, and solidity of judgement. The moderation and benevolence, also, with which he discharged the duties of his station, were remarkable and worthy of adoption by every other Archbishop in Christendom. The circumstances, of his life, may be couched in a narrow compass.

“He was born in Norfolk, at Walsoken, of which his father was rector, in 1693; and was educated at Bennet College, in Cambridge. In 1722, he was collated to the rectory of Barley in Hertfordshire, by Dr. Fleetwood, Bishop of Ely, to whom he was chaplain. In 1726, he was appointed preacher to the Honourable Society of Lincoln’s Inn. In 1731, he was presented to the living of Blechingly in Surry by Sir William Clayton; and soon afterwards promoted to the deanry of Rochester, by the King. He was made bishop of Bangor in Jan. 1738, translated to York in April 1743, and to Canterbury in October 1747. He died March 13, 1757, aged 64.”

The correspondence before us opens, in the year 1728, with a letter from Dr. Herring to Mr. Duncombe, paying acknowledgements to the latter, for two anonymous letters printed in the newspapers, in justification of a sermon, preached by the Doctor at the chapel of Lincoln’s Inn, against the Beggar’s Opera, then in representation at the theatre. In this sermon, Dr. Herring condemned that celebrated drama, as pernicious to the morals of the people, and therefore improper for public performance. Nor was the good Doctor singular in his opinion even at that time, respecting the immoral tendency of that performance. The celebrated Mrs. Rowe was, particularly, very much hurt by the encouragement given, and the encomiums passed on, it, by the first wits and critics of the age. Dean Swift, on the other hand, attacked Dr. Herring with great acrimony, on account of the sermon above-mentioned, declaring, in the third number of his *Intelligencer*, that “it would probably do more good than a thousand sermons of so stupid, so injudicious, and so prostitute a divine.” This declaration was certainly dictated by a party spirit, not the most strongly attached to truth. It were else hardly possible, however strangely doctors differ, that two reverend divines could be so egregiously mistaken in the consequences, which, we are told by the magistracy, experience hath even taught their very thief-takers*.

* In consequence of whose critical advice and apparent assistance, the Drama in question has been lately altered and acted at Covent-Garden theatre, in a mode more agreeable to practical (though not poetical) justice. *Rev.*

In

In the course of the correspondence we meet with some characteristic descriptions, judicious criticisms, and literary anecdotes, that may afford both entertainment and information to the reader.

Of our late Twickenham Poet, Dr. Herring, in one of his Epistles speaks thus. "I would fain think as well of Mr. Pope's probity, as I do of his ingenuity; but his compliments to Bolingbroke, upon topics of behaviour, in which he is notoriously infamous, shock me so, that it quite disconcerts my good opinion of him; I have bought his works, however, in the pompous edition, and read them with peculiar pleasure. The brightness of his wit, his elegant turns, his raised sentiments in many places, and the musical cadence of his poetry, charm me prodigiously!"

In one of the Letters, we meet with the following anecdotes, relating to the decease of that excellent versifier.

"Frith-Street, June 10, 1744.

"Mr. Pope, I hear, has left the bulk of his fortune to Mrs. Blount, a lady to whom, it is thought, he either was, or, at least, ought to have been married. The Earl of Marchmont, Lord Bathurst, Mr. Murray*, and Mr. Arbuthnot†, are his executors. He has bequeathed all his manuscripts to Lord Bolingbroke.

"I am told that he has left many plans and fragments, but few finished pieces. A report is spread about town, that, during his illness, a dispute happened, in his chamber, between his two physicians, Burton (who is since dead himself‡) and Thompson; the former charging the latter with hastening his death, by the violent purges he had prescribed, and the other retorting the charge. Mr. Pope at length silenced them, by saying, "Gentlemen, I only learn by your discourse, that I am in a very dangerous way; therefore, all I have now to ask is, that the following epigram may be added, after my death, to the next edition of the Dunciad, by way of postscript:

"Dunces rejoice, forgive all censures past,
The greatest dunce has kill'd your foe at last."

"However, I have been since told, that these lines were really written by Burton himself; and the following epigram, by a friend of Thompson, was occasioned by the foregoing one:

"As physic and verse both to Phœbus belong,
So the college oft dabble in potion and song;
Hence Burton, resolv'd his emetics shall hit,
When his recipe fails, gives a puke with his wit."

"Dr. Thompson is going to publish Pope's case. I find he is in high repute with several persons of distinction.

"I shall leave the Doctor and Mr. Pope, with a few lines taken from a Poetical Epistle, addressed many years ago to the Duke of

* Now Earl Mansfield.

† Of the Court of Exchequer, only Son of Dr. Arbuthnot.

‡ He survived Mr. Pope not above ten days.

Chandos, by my friend, Dr. Cowper*, which might pass for an encomium on the latter, if he had made a proper application of his wit and fine genius.

“ Good-natur’d wit a talent is from heaven,
For noblest purposes to mortals given:
Studious to please, it seeks not others harm,
Cuts but to heal, and fights but to disarm.
It cheers the spirits, smooths the anxious brow,
Enlivens industry, and chafes wee;
In beauteous colours dresses home-spun truth,
And wisdom recommends to heedless youth;
At vice it points the strongest ridicule,
And shames to virtue every vicious fool!
Like you, my lord, it all mankind invites,
Like you instructs them, and like you delights.”

Of Lord Bolingbroke and his Writings Dr. Herring writes as follows.

“ Lord Bolingbroke, as you justly observe, is obscured in a cloud of unintelligible metaphysics, in many parts of his work is dark and obscure, and desultory throughout; has no consistent system; is most tiresomely long; his mischievous tenets, some of them absurd (as the denial of final causes, &c.), and the poison of his book so diluted, that it cannot, I think, do much hurt. But if injudicious writers set themselves to extract the essence of it, and draw all his fire (an *ignis fatuus* as it lies) to a *focus*, the remedy should be very strong, and the operator an able chemist, to prevent its doing mischief. This work should not be trusted to bunglers.

“ Besides, the people in danger from Lord Bolingbroke’s writings, are the loose and the wits, who will never sit down to read grave and solid answers. Irony and joke, in the literary way, are the only means to deal with him; and one cannot help wishing, that the age which produced Lord Bolingbroke had produced such an antagonist wit as Mr. Bayle was, who could render him ridiculous while he confuted him. Dr. Warburton, you see, attempts this; and, if he had more delicacy, it would be with more success. However, there are many excellent things in his second letter, and I think he has exposed his reasonings well upon the moral nature of the Deity.”

His Grace’s remarks on the negligence and carelessness of our English translators, in the instance of Tindal’s translation of *Rapin*, is a reproof so justly to be applied to almost all the present tribe of translators, that we cannot close this article, without inserting it by way of public reprehension.

“ — I have read over your criticisms upon Tindal’s translation, and think them exceedingly just and necessary; such hasty mercenary translators really put an affront upon the public, and seem to take for granted, that men have neither taste nor judgement. The inaccuracies of style, and lownesses of expression, and the many omissions in this

* Son of Judge Cowper, then Rector of Berkhamstead, Hertfordshire, and one of his Majesty’s Chaplains.

translation, are prodigiously offensive. The history of *Rapin Thoyras* is so much debated and mangled by them, that one would think, the translator had a design upon his character, and intended to make him appear ridiculous, by putting him into an awkward English dress; for really, if Mr. Tindal does not take a little more pains, *Rapin Thoyras* will become of the same class with the rest of our English historians. The *Guardian*, I remember, has made a few very just observations upon the style of the great Lord Verulam; which if Mr. Tindal had considered, he would not have fallen, as he often does, into that very vulgar and abject manner of expression."

To these Letters is added an Appendix, containing several pieces alluded to in the correspondence: among which are the letters that passed between M. de la Motte and Archbishop Fenelon, on the former's translation of the *Iliad*. Remarks on Lord Bolingbroke's idea of a God: together with the arguments of Balbus, on the same subject, translated from Cicero by Mr. Duncombe,

S,

Remarks on Bishop Hurd's Charge, delivered to the Clergy of the Diocese of Lichfield and Coventry, at the Bishop's primary Visitation in 1775 and 1776, and printed at their Request. In a Letter to his Lordship. By a Country Clergyman. 1s. Johnson,

We have here a sensible, modest, and moderate remonstrance against church government and ecclesiastical authority; or, as the remonstrant terms it, "human systems of religious faith and doctrines."

"The amount," says he, "and full scope of the arguments for human systems of religious faith and doctrines, whether placed in array to confront the Scriptures, or more artfully pretended to be a necessary and rightful interpretation of them, are equally derogatory from their absolute sufficiency. Under this persuasion, it is painful, to a sincere believer in Christ, to find repeated occasion to defend, in a Christian and Protestant country, the paramount and exclusive authority of the written Word of the infallible God, against the claims and usurpations of fallible man. And yet this is in truth the case, however confounded or concealed under the several notions of right, peace, utility, or expedience.

"Universal agreement and conformity," continues he, "are the phantoms of visionaries. For though we have one common text to which we severally refer ourselves,—the measure of our understandings,—the degrees of our acquisitions, the prejudices of education, are so very different in different men, that such diversity of gifts should seem necessarily, by the wise ordering of Providence, to lead to a diversity of judgements. But these unhappy delusions have drenched the annals of all church history in torrents of blood. Nor can any one sect or party, alas! claim exemption from the disgraceful relation, of hav-

ing used the most unjustifiable means, in what they thought the cause of Heaven. It were to be wished that not only our own Church, but that any other Church, professing itself Christian, could escape the charge of persecution. In our own time, we are indebted for all that moderation and charity which are to be found in dispensations of ecclesiastical concernment not to the letter, nor indeed to the spirit of the establishment itself,—but to the better spirit which, blessed be God, now prevails among its members, and to the general improved temper of the times. And why all figments, of a contrary tendency, now become as so many dead letters, should remain as so much sacred lumber, a reproach to the cause of true religion, and to the civil government under which we live, those best can tell, who tenaciously maintain every shred and remnant.”

From this commencement of our Country Clergyman's address to the Bishop, it is pretty apparent that he is in the strictest sense of the word a *Non Con.*—Universal conformity in religious opinion is certainly rather to be desired than expected; but the dreadful effects of religious controversy are so well known to persons ever so little conversant in history, that no man of sense and humanity would wish to revive it on the score of trifles. Granting it is absurd to be over tenacious of *Shreds* and *Remnants*, is it not equally so to be over zealous for retrenching such trivial superfluities? If the figments complained of are really so many *dead Letters*, for goodness sake let them remain defunct, and do not rake into their ashes, lest a latent spark be found to lurk beneath, which may be blown into a flame. But not to forejudge the cause, let the parties be heard. His Lordship, like a truly-christian Bishop, says, “it is the duty of the Clergy to preach Christ and his Gospel.” And truly, in such times as these, when conventicles professedly *heathen* are opened in the very metropolis, and the name of *Christ* (or nothing but the name), is hardly ever heard from our professedly-christian pulpits, we think his Lordship would have been wanting in his duty, had he failed on the present occasion to have enforced the propriety of what the great Apostle of the Gentiles so early recommended; the preaching of Christ and him crucified.—But, says our Country Clergyman,

“We are fully agreed that we are placed in our ministry to preach *Jesus Christ*, and not ourselves. But I do not understand this emphatical description of our duty and province to be confined to the merely *not preaching morality, in exclusion of Christianity*. What shall we say to the preaching certain dogmata, about which both great and good men are found to differ very widely from each other,—about which no two men may be agreed, and on which, probably, the Christian Scriptures may be designedly obscure, or doubtful, or altogether silent,—but which yet retain their place in certain church formularies? Or, may we not be said to preach ourselves, when we continually lean to ab-

struse

struse and metaphysical doctrines, no way concerned in the edification of our flocks, and with which the truth of Christianity is entirely unconnected? *Our Sermons cannot well be too plain; and they ought to be wholly Christian.* And let me add, that our Clergy cannot any where find a better pattern for the plainness of their manner than in the simplicity of the Gospel, where all things necessary to be believed, are so plain, that he *who runs may read*; nor can he write his sermons, *wholly Christian*, if he diverts his cause among the systems of men, whether they be the judgements of councils, assemblies, synods, or convocations.

"To live, my Lord," continues he, "*as becometh the Gospel is, confessedly the duty of Christians*; and equally true it is that, *therefore to preach that Gospel, must be the proper duty of Christian ministers.* But, my Lord, the question which immediately suggests itself is, what is that Gospel, and where is it to be found?—We are, indeed, required to take heed to our doctrine; and this requisition makes it the more needful for us to be serious and circumspect in our enquiries.—And shall we then hesitate whether we shall take up with the figments of human device in preference to the infallible Word of God, or call that Gospel which is no Gospel?—Whether it be right in the sight of God, to hearken unto men, more than unto God, judge ye."

Plausible and even proper as this plea may be in particular cases, our sensible remonstrant cannot be ignorant that it is the general plea of every captious dissenter from established forms, as well as of every turbulent fanatic and crack-brained enthusiast, who takes it into his head to set up for a reformer. It cannot be denied that this writer hath urged some of the most pertinent arguments in favour of persons dissenting from the established religion, but there is nothing novel in them, nor any thing that has not been repeatedly replied to in a manner equally valid.

S.

The True Principles of Gunnery investigated and explained. To which are added, many necessary Explanations and Remarks, together with Tables, calculated for Practice, the Use of which is illustrated by proper Examples; with the Method of solving that capital Problem, which requires the Elevation for the greatest Range with any given initial Velocity. By Hugh Brown. 4to. 15s. boards. Nourse.

The art of gunnery received such very capital improvement from the late very ingenious Mr. Robins, that it assumed a new aspect, and laid claim to a superior rank in the world of science to that, which it had before any just pretensions to. Mr. Robins's New Principles were first published in the year 1742, and reprinted with his other mathematical tracts by Dr. Wilson

son in 1761.—Professor Euler, to whom the public are obliged for many excellent tracts, translated Mr. Robins's work into German; annexing copious observations and remarks on the several propositions it contained. These remarks, with a paper of Mr. Euler's printed in the Memoirs of the Royal Academy of Berlin, are here translated into English, and accompanied with explanatory notes. To these are added, a set of new tables, calculated from Mr. Euler's theory, for finding the length of the curve, described by a projectile in a resisting medium, together with the ordinate and abscissa, answering to every point of the curve, and also the time of describing the whole or any part of it, and the angle, which the track makes with the horizontal in any point. This theory differs widely from the common, and is illustrated with examples, calculated immediately for the use of the artillery.

The explanatory notes of the translator, among which are inserted some observations and remarks by Mr. Landen, are useful, scientific, and ingenious; but, for the particulars we beg leave to refer our readers to the work itself.

W.

Sappho, a Poetic Rhapsody, inscribed to the fair Patroness of Bath-Easton. 8vo. 1s. Almon.

As we suppose this rhapsodist intended to pay a compliment to the fair patroness in question, we take the will for the deed: he is, notwithstanding, the clumsiest panegyrist we remember ever to have met with.

An Elegiac Ode, to the Memory of the Rev. Charles Stewart Eccles, Rector of Birt's Morton, Worcestershire. 4to. 6d. Goldsmith.

It is a pity our young elegiast did not take time to inform himself about the unfortunate clergyman, whose untimely death he so dolefully laments. Mr. Eccles was, indeed, a very worthy benevolent man; who was drowned in the river Avon, in endeavouring to save a youth from the like fate. His loss, however, is here particularly lamented as a man of genius, author of the *Man of Feeling*, and other ingenious pieces; for which the public are indebted, if we are rightly informed, to a gentleman of the name of Mackenzie,

A.

Fashion:

Fashion: or, A Trip to a Foreign C—t. 4to. 1s. 6d. Baldwin.

It is a fashion it seems for the youth of this country, who have more money than wit, to take a *trip*, as this writer terms it, to the Continent; to expose their own follies abroad, and those, which they pick up there, on their return home. This writer seems desirous of appearing in the pink of the mode; and yet we think he might have exposed himself as much, and displayed his folly to equal advantage, had he never crossed the channel.

* * *

Madge's Addresses to Christopher Twistwit, Esq; Bath Laureat and Miller's Plumian Professor. 4to. 1s. 6d. Parker.

As impotent a satirist as the author of Sappho is an encomiast.

* * *

Memoirs of eminently pious Women. By Thomas Gibbons, D. D. 2 vols. 8vo. 12s. sewed. Buckland.

Heaven forefend that we should attempt to depreciate the merit or weaken the force of examples that tend to promote the practice of virtue and piety! But we fear that the many instances of enthusiasm, to be met with in these volumes, together with the fanatic stile, in which they are recorded, will rather tend to disgust, than edify, the more rationally-pious females of the present age. We find, indeed, among these good women, a few, who were as remarkable for their good sense as for their piety: but, barring these exceptions, the rest put us in mind of the characteristic description of a *good woman*, by the negative sign-painter of St. Giles's, who in drawing her portrait, left her without a *head*!

* *

Sermons on the Parable of the Sower. By E. Harwood, D. D. 12mo. 3s. 6d. Johnson.

The sermons on the parable of the sower are in number *seven*; to these are added *three* on the nature, design, and spirit, of Christianity.

* *

A Letter

A Letter to Richard Price, D. D. and F. R. S. Containing an ENTIRE REFUTATION of his celebrated Treatise of "Observations on Reversionary Payments, &c. By Samuel Clark. 8vo. 2s. Laidler.

Poor Doctor Price has met with so many full confutations and entire refutations, that a person entirely ignorant of his merits, would be apt to be struck with utter amazement at the reputation he has acquired as well as a calculator as a politician. But, indeed, both the sciences of politics and reversionary payments are extremely fallacious, for want of sufficient data, on which to build a demonstrative foundation. It is no wonder, therefore, if even a better politician and calculator than the Doctor should be found tripping, or that a much worse arithmetician than Mr. Clark should pertinently reprehend him.

A Poetical Epistle to Sir Joshua Reynolds, Knt. and President of the Royal Academy. 4to. 1s. 6d. Fielding and Walker.

For poetical Epistle, read pragmatical Epistle: the latter epithet being by far the more pertinent of the two.

The Asses Looking Glass, a Fable. Addressed to the Author of the Asses Ears. 4to. 6d. Waters.

Not altogether so contemptible as from the provocation might be expected.

Julia de Roubigné; a Tale: In a Series of Letters, published by the Author of the Man of Feeling, and the Man of the World. 12mo. 2 vol. 5s. Cadell.

An exception from the general run of novels and romances; and not inferior to the ingenious author's former productions.

The Inamorato: addressed to the Author of the Electrical Eel. By a Lady. 4to. 1s. 6d. Bew.

A contemptible performance, worthy to rank with the other muddy productions attendant on the Electrical Eel.

Modern

Modern Seduction, or Innocence betrayed: consisting of several Histories of the principal Magdalens, received into that Society since its Establishment. 2 vols. 12mo. 6s. Noble.

Very proper, says the writer, to be read by all young persons.—We think, however, it might, on the contrary, be read more safely by old persons, if they could find any entertainment in it.

The Character of the Laws of England considered. A Sermon preached at the Spring Assizes in Oxford, March 6, 1777. By James Chelsum, D. D. of Christ Church, Oxford, one of his Majesty's Preachers at Whitshall, and Chaplain to the Bishop of Worcester. 4to. 1s. Payne.

An ill-founded, though ingenious, eulogy on the Laws of England, and the administration of them; both which, according to this courtly preacher, are arrived at their greatest degree of perfection. Dr. Chelsum certainly intended no more, by this sermon, than to pay the judges and their associates at the assizes, an occasional compliment: there being nothing more notorious than that our penal laws, for the most part, breathe the spirit of Draco; and, as to those which relate to civil causes, certain it is that Hob-in-the-well gives a more just idea of them, in the stanza of an old song, than our learned doctor in his assize Sermon.

The terrible law,
When it fastens its paw,
On a poor man, it gripes till he's undone.

* * *

Observations and Conjectures on the Nature and Properties of Light, and on the Theory of Comets. By William Cole. 8vo. 2s.—Keymer, Colchester.—Robinson, London.

We should not have subjected ourselves to the reprehension of a friendly correspondent, for neglecting this pamphlet, had it come earlier to hand; especially as the author indirectly calls upon us, to justify what, we have occasionally inserted, in our Review, respecting the nature of Light. He appears, however, to be so little conversant in philosophical researches

and reasonings, that we hold him to be hardly qualified to comprehend the arguments, we might make use of, to support the theory, we maintain.—In our Review of Dr. Willson's Medical Researches *, in which we were led to oppose his notions respecting light, it seems, we gave a loose and cursory definition of it in the following words:

“Light is (according to our notions) a vibratory motion propagated in right lines, through a series of *elastic* bodies constituting the medium called *æther*, and that without possessing any property of *fire*, or generating any symptom of *beat*, unless such motion be interrupted, and refracted by the interposition of gravitating bodies; for it is notorious from repeated experiments, that the rays of light pass through a transparent fluid, nay, may be made to converge to a focus within such a fluid without *beating* it.”

On this definition, Mr. William Cole is pleased to make the following remark.

“I cannot tell upon what experiments these Gentlemen found their notions, nor where they can find “a transparent fluid” that is not composed of “gravitating bodies.” But nothing seems more evident than that light cannot consist merely in a motion or affection of any medium whatever. For in all vibratory motions, in an elastic medium, when any one particle is put in motion, it impels that which is contiguous to it, and that impels the next, and so on, expanding the motion in all directions through every part of the medium.”

What could induce a person, who professedly, as well as evidently, knows so little of his subject, to sit down to write upon it, is truly surprising. He *cannot* tell, he says, upon what experiments we found the notion that light may converge to a focus in a diaphanous fluid without heating it. The experiment has been many years notorious: had he read those of Mr. Melville in the Edinburgh Essays, he would not have asked the question. Again he *cannot tell* where a transparent fluid may be found, that is not composed of gravitating bodies.—Within the well-exhausted receiver of an air-pump, and in the spaces between the atmosphere of the planetary bodies, may be found a fluid, in which exist few, or no, gravitating bodies.—But we should have enough to do, were we to undertake to tell this writer what he cannot tell, himself.—Nothing, it seems, *seems more evident* to him than that light *cannot consist* merely in a motion in any medium whatever. To enforce this seeming evidence he attempts to tell us how motion is propagated through an elastic fluid; which he proceeds to illustrate by, what he calls, a simple and easy experiment.

Unluckily, however, he makes his experiment on water, which is *not* an elastic fluid: and, if it were, it would not

* See London Review for December, 1776.

answer his purpose. The *air*, as the medium of sound, suits him somewhat better; but even, in comparing that to the medium and propagation of light, he is very wide of the mark. Supposing the common atmosphere were composed of bodies, as purely elastic as we conceive the ætherial medium to be, the motion, generated in and propagated through it, would differ in proportion to the number of particles, or quantity, of the fluid impelled to move. He says, in "in all *vibratory* motions, in an elastic medium, when any one particle is put in motion, it impels that which is contiguous to it, and that impels the next, and so on,"—very true, if but *one* particle is moved, it is so, and the motion is propagated, in a right line, through the whole series lying in the direction of the impulse. It is not, as this writer says, "and so on expanding the motion in all *directions* through every part of the medium." The circular undulations taking place in fluids from a central impulse, are very different from the vibrations propagated in right lines through the contiguous particles of an elastic medium. In the former, a number of particles are actually removed from their place; in the latter, the particle impelled remains, after the impulse, nearly in *statu quo*; being repelled by the *vis inertia** of that lying before it: so that, at most, it moves forward only on its own semidiameter.—But we despair of making ourselves intelligible, on these subjects, to a writer, who frankly declares,

"I own I was never able to conceive the possibility of any motion at all, or of the removal of a body from one portion of space to another, without supposing some parts of space to be absolutely unoccupied by any body. Neither could I ever conceive, that there could be different degrees of density in bodies, where every thing was absolutely, and therefore equally, full: where every particle touched its contiguous particles in all points of its surface. After the utmost effort of my imagination, I can form no idea of a plenum, but that of one uniform, motionless, and impenetrable mass."

After such a declaration, we should, as before intimated, think we might with equal propriety dispute with a blind man about colours, or with a deaf one about sounds, as with this writer about the first principles of natural philosophy †.

* * * *

* For there may be *vis inertia*, where there is no gravity, notwithstanding we know them both, on more occasions, experimentally equal.

† And yet the very first sentence of his pamphlet runs thus: Of all the operations of nature that have engaged the attention of philosophers, none have been more clearly explained, or more satisfactorily accounted for, than those which relate to light and colours.—Either *he* or *we* are sadly in the dark, however, about this business.

Observations on Chronic Weakness. By Thomas Withers, M. D.
8vo. 2s. 6d. sewed.

Sensible and judicious remarks on the proximate causes, symptoms and method of cure of a general debility of the nervous system; written, as it seems, by way of introduction to future tracts on particular chronic complaints.

* * *

A select Number of Schirrous and Cancerous Cases, successfully treated, without cutting, by the peculiar Remedy of Melmoth Guy, Surgeon. 8vo. 1s. Nichol.

The success attending Mr. Guy's peculiar treatment of schirrous and cancerous disorders, is here exhibited in twenty cases, much to the credit of the ingenious practitioner.

* *

The Ingratitude of Infidelity: proveable from the Humiliation and Exaltation of Jesus Christ, being the most beneficial Appointments to Mankind, that are within the known Plan of God's moral Government. Addressed to Modern Deists, Jews, Papists, and other Unbelievers. By Caleb Fleming, D. D. 8vo. 1s. Johnson.

With all due deference to the acknowledged abilities of Dr. Fleming, we cannot help thinking that, instead of ranking *Papists*, with *Jews* and *modern Deists*, as *unbelievers*, he should have rejected the *Papists*, for being rather too credulous than incredulous, and have placed our modern *Rationalists* by the side of the *Modern Deists*. Supposing, also, that a man's belief depended on his choice, we really do not conceive, what great gratitude there is shewn in believing no more than appears to be believed by Dr. Fleming. If Jesus Christ did not partake of the divine nature, and die in our stead: If he was not, in the orthodox sense of the terms, our Saviour and Redeemer, we see little the believer has to thank him for, beyond what a Socrates or almost any other heathen philosopher might lay claim to.—If, indeed, there be any ingratitude in Infidelity, our present race of heathenized Christians are certainly guilty of it beyond all others.

* * *

Th

The Oeconomy of Quackery considered, in a Reply to Mr. Spilisbury's Free Thoughts on Quacks and their Medicines. By Thomas Prosser. 8vo. 2s. Bew.

Mr. Spilisbury's pamphlet was so compleat a *felo de se* in itself, that we cannot help thinking Mr. Prosser's labour lost in this replication. It is superfluous to take the trouble of executing a suicide.

* * *

Remarks on the ancient and present State of the Congregational Church of Norfolk and Suffolk. With some Strictures, on the Account given of Churches of this Denomination in general, in the Ecclesiastical History of the celebrated Mosheim. 8vo. 1s. 6d. Buckland.

The spirit of religious dissention appears to have been heretofore split into so many differences, that even the present possessors of it hardly know the grounds of their original distinction. Thus the terms *presbyterian* and *congregational* are generally supposed to express some difference in point of doctrine, which divide the professors so called: Whereas the truth seems to be that they mean not any difference in religious tenets, but merely in the mode of Church-Government. This difference is also so trivial that a coalition between them was once proposed and nearly effected: it is on this plan of union and brotherly love that, we are told, the congregational churches of Norfolk and Suffolk are at present constituted.

* * *

An Account of the Diseases most incident to Children, from their Birth till the Age of Puberty; with a successful Method of treating them. To which is added an Essay on Nursing. By George Armstrong, M. D. Physician to the Dispensary. 8vo. 3s. sewed. Cadell.

An enlarged edition of the author's former Essay on the diseases of Infants: the additions relating chiefly to the Disorders of children, who have passed the state of infancy.

An

An Essay on British Liberty; addressed to both Houses of Parliament. 12mo. 2s. 6d. Bew.

We have read an essay on a Broomstick, as well worthy the attention of both houses of parliament, as that before us on British Liberty. The writer, indeed, advances nothing new or particularly worthy notice on the subject.

* * *

An Examination of the Latin Accidence, for the Use of young Beginners; in a new Method. 12mo. 1s. Law.

This new method is old enough to have had its utility proved by repeated experience,

* * *

Considerations addressed to all Persons of Property in Great Britain, concerning the present Disposition of the Americans towards this Country. 8vo. 6d. Owen.

This writer has put on his considering-cap to no other purpose than to tell us, that the Americans are united among themselves and bear so ill a disposition toward this country, that we shall never be capable to conquer their aversion. He concludes hence that we had better give up the thoughts of reducing them by force, as a thing altogether impracticable.

The Evidence of Christianity not weakened by the Frailty of its Ministers.—A Sermon, preached in the Cathedral Church of Bristol, June 29, 1777. By John Camplin, M. A. Precentor of Bristol. Occasioned by the Execution of William Dodd, LL. D. and published at the Request of the Audience. 8vo. 6d. Rivington.

A discourse pertinent enough to the subject. We will yet venture to say that the immorality of the ministers of the gospel, however little it may affect the evidence of its truth, is one of the greatest sources of infidelity. The faith of every professor of Christianity, and particularly of its ministers, should be shewn by their works, as well as their preaching; or their sermonizing will be in vain.

Solitude in Imprisonment, with a profitable Labour, and a spare Diet, the most humane and effectual Means of bringing Malefactors, who have forfeited their Lives, or are subject to Transportation, to a right Sense of their Condition; with Proposals for salutary Prevention, &c. By James Hanway, Esq; 8vo. 2s. Bew.

The good sense and humanity, which Mr. Hanway hath displayed on many occasions, are here directed to an object, which is an opprobrium to a Christian country, viz. the shameful abuse of imprisonment. It is, indeed, the height of absurdity, to make our prisons and houses of *correction*, as they are called, the nurseries, as they are, of vice and wickedness. We have lately had a striking instance of this, in the desperate behaviour of the Moorfields-rioters, sentenced to imprisonment in Newgate. An example can hardly be brought, in which imprisonment of criminals, after the present method, hath been attended with any good consequence either to the prisoner or to the community. It is, therefore, with great propriety, Mr. Hanway's philanthropy is exerted on this occasion; and we hope his reflections will not be thrown away, on those whom it more immediately concerns, to remedy the evils, here pointed out.

* * *

The Letters of Valens. 8vo. 2s. 6d. Almon.

A collection of Letters, that appeared some time in the London Evening Post: written in the true spirit of that antiministerial paper.

* *

THEATRICAL ARTICLE.

Since the intimation given in our last Review of our intention to give an account of such new dramatic performances, as are exhibited at the London theatres, without appearing in print; we have been favoured with information that the authors of some late productions, in that predicament, intend, in a short time, to remove the cause of complaint, by their publication. We shall, therefore, defer a little longer our intended critical commentary on those pieces. In the mean time, however, we cannot, in common justice, delay to pass the highest encomiums on Mr. Sheridan's new Comedy, entitled the

the *School for Scandal*: which has been repeatedly performed, during the course of the month, at Drury-Lane theatre. To say that it is received with increasing applause, is to pay rather a compliment to the taste of the town, than to the genius of the author; whose dramatic talents, sterling wit, and truly-comic powers, have totally eclipsed those of all his contemporaries in this species of writing.

At the same theatre hath appeared, this month, a new Comic Opera of two acts, entitled the *Quaker*, the chief merit of which consists in the music of the airs, composed by Mr. Dibdin. As to the performers, the acquisition of Mr. Henderson has not only added to the strength of the company, but inspired a spirit of emulation, which seemed to have abandoned the stage, or to have been totally absorbed in the superior merit of a late overweening actor. We may be more particular, in the investigation of this very promising young performer's abilities, hereafter; at present, let it suffice to say that, for a just conception of his author and propriety of utterance, the two great requisites in a Comedian, we do not remember ever to have seen his superior, in so great a variety of characters.

At *Covent Garden Theatre*, Mr. Murphy's new Comedy, *Know your own Mind*, has just made its appearance, for the present season. The town, however, does not seem to know its own mind as yet, respecting its dramatic merit; we shall, therefore, postpone our remarks on it, as we hope to be soon able to do it ample justice by seeing it in print.

A singular, and not the most decent, phenomenon hath appeared this month, at the same house, viz. a female Macheath. What hath added to the singularity of this preposterous appearance, is its being accompanied with a pretended moral reformation of the piece. We hope, however, the absurdity of the proceeding, as well as the poetical sacrilege of mutilating and altering the original of this most excellent drama, is, by this time, obvious both to the managers and the audience.

Another absurdity, in the representations of this theatre, hath disgusted the town, in the appearance of Mr. Macklin, in the character of Sir John Brute. If puerility and dotage be not absolutely wedded together, in the connection subsisting between the manager and this player, we shall see such errors seldom repeated. If they are, it is high time the town should urge a divorce: for surely never was there so preposterous a match.